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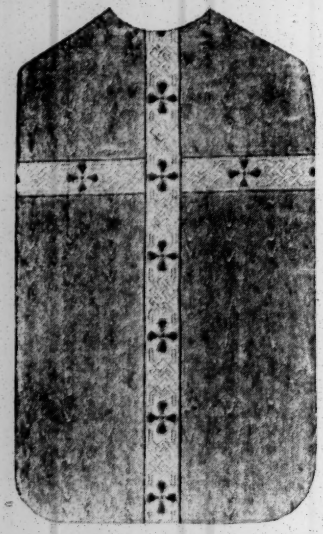

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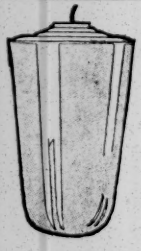

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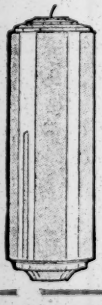

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CONFESSION AND THE LAW.

I.

THOUGH DEFEATED, as it was doomed to be, following its predecessor six years ago, the bill filed in the last session of the United States Congress to extend legal immunity to newspaper reporters from judicial inquiry into the sources of their statements has served to stimulate popular interest in the important question of the " privileged communications " before the law. This recent measure, if enacted into law, would have provided that:

> In any United States court or court of the District of Columbia or any grand jury thereof, or before either house of Congress or any committee thereof, or any joint committee thereof, no reporter, editor, or publisher connected with any newspaper shall be compelled to disclose the source of any information confidential in nature, except acts of treason, obtained by him for publication in such newspaper.[1]

A similar proposal has been filed in the state legislature of New York during the last session. The New York State Bar Association in a public report by its Committee on State Legislation disapproved the measure in the following curt manner: " The Committee recommended disapproval of bills providing that newspaper men, and also public accountants, be privileged to refuse to disclose sources of information."[2] A similar bill had been filed with the New York legislature in 1930, but had been defeated. The Association of the Bar of the City of New York

[1] *New York Times*, February 25, 1936. 74th Congress. 2 Session—H. R. 10381.
[2] *New York Times*, March 22, 1936.

had opposed such legislation as against the public welfare and the Association's Committee on State Legislation assailed the bill on the ground that " it would seriously interfere with the administration of justice ", and warned that such proposals

> open the way to reckless publication and abuse, and while on their face they seem to protect the editor and reporter, in reality, they protect the informant. It seems to us that the informant who furnishes information to a reporter for the express purpose of having it published, should have no such immunity as these bills propose.[3]

The recent agitation over the nature of the privacy of the sources of newspaper information is due to some extent to the celebrated criminal trial in New York of one Martin Mooney, a newspaper reporter for the *New York American*, who refused to reveal to the New York Grand Jury the sources of his newspaper articles which dealt with " the policy racket " and other crimes in New York City. Although properly summoned before the Grand Jury, which attempted to question him in detail in regard to alleged violations of the provisions of the penal law affecting gambling and lotteries about which he had written the " racket stories ", the reporter defiantly challenged the inquiry and refused to answer questions on the ground that the sources of his information and the " contacts " which had been the means of obtaining information were secured by him in the capacity of a newspaper reporter, and were confidential and privileged from judicial inquiry.[4] The reporter was brought before a justice of the Supreme Court, New York County. When he continued to persist in his refusal to divulge the requested information, the court fined him two hundred and fifty dollars and sentenced him to jail for thirty days. An application was made to the Supreme Court for a writ of habeas corpus to test the validity of his detention because of the finding that he was in contempt of court in his refusal to answer the questions. Despite vigorous argument by counsel that new conditions necessitated the extension of the common law right of " privileged communications " to a reporter, because to refuse it " would clamp a vise upon the newspapers and destroy their efficacy as instruments of public welfare ", the court refused

[3] *New York Times*, January 8, 1936.
[4] *New York Times*, May 28, 1935.

to be moved, denied the writ and thus affirmed the sentence of fine and imprisonment.[5] The case finally reached the highest court of the state of New York, the Court of Appeals, which affirmed the sentence in a unanimous opinion. The court, through Judge I. G. Hubbs, said:

> The only question presented on this appeal is whether a newspaper reporter may lawfully refuse to answer pertinent questions relating to communications made to him as a reporter on the ground that such communications are privileged.[6]

The court pointed to the absence of any statute protecting the reporter in contrast to the existence of statutes which protected other persons, such as, attorney-client, husband-wife, and physician-patient. Moreover, the court rejected the argument advanced by the defendant reporter that " the development of the law and changes in social relations require that the courts now extend the privilege to a reporter " under principles of common law in the absence of such statutory enactment. Admitting that the common law had protected some communications made to " a judge, a district attorney, and police officers in the performance of their duties ", the court examined the underlying bases of the law's protection to confidential communications, and stated the generally accepted legal reasoning that

> . . . the mere fact that a communication was made in express confidence, or in the implied confidence of a confidential relation, does not create a privilege. This rule is not questioned today. No pledge of privacy nor oath of secrecy can avail against a man for the truth in a court of justice. Accordingly, a confidential communication to a clerk, to a trustee, to a commercial agency, to a banker, to a journalist or to any other person, not held in one of the specific relations hereafter considered, is not privileged from disclosure. . . .
>
> The policy of the law is to require the disclosure of all information by witnesses in order that justice may prevail. The granting of a privilege from such disclosure constitutes an exception to that general rule. In the administration of justice, the existence of the privilege for disclosure as it now exists often, in particular cases, works a hardship. The tendency is not to extend the classes to whom the privilege from disclosure is granted, but to restrict that privilege.

[5] *Ibid.*

[6] People *ex rel.* Mooney *v.* Sheriff of New York County 269 N. Y. 291; 199 N. E. 415 (1936); *New York Times,* January 8, 1936.

On reason and authority, it seems clear that this court should not now depart from the general rule in force in many of the States and in England, and create a privilege in favor of an additional class. If that is to be done, it should be done by the Legislature, which has thus far refused to enact such legislation.[7]

It is interesting to note that the court did not discuss the philosophical bases of privilege or treat of the historical development of the existing immunities from compulsory testimony. There are certain common factors in the claims for legal protection in all confidential relationships. But in contrast to the factors which determine the grant or refusal of immunity to news reporters, which may be considered solely on the basis of public policy, the considerations of establishing immunity for the priest-penitent relation or priest-parishioner relationship are affected by higher considerations of religious convictions and eternal values. This study will deal in some detail with the problem of disclosures in confession and the extent to which the courts and legislature have recognized the privilege of non-disclosure. In particular it is proposed to consider the case for immunity on the bases of generally accepted principles of the law of evidence. Only three states, Maryland, Alabama, and New Jersey have by statute granted the privilege of refusal to testify to newspapers and their reporters. Singularly, none of these states have extended the statutory protection to the priest-penitent relationship. The law has historically claimed plenary power in its search for evidence and has reacted with extreme jealousy against attempts to restrict its power or to narrow the scope of its inquiry into all evidence and all sources of evidence which might have probative value in any legal proceedings.

The only relationship, apart from husband and wife and some governmental relations which the common law exempted from inquiry, was that of attorney and client. Protection to the physician-patient relationship has depended upon statutory enactment. Though the basic precedent of American legal protection to the priest-penitent relationship in the famous Kohlman proceeding in New York was by judicial interpretation, the subsequent protection has been solely by statutory enactment. And a surprisingly large number of states have failed to enact such a protective statute. And this is true even in states which have

[7] *Ibid.*

large and influential Catholic populations. Newspaper readers in Massachusetts were surprised when a popular daily newspaper carried a leading editorial entitled "Sanctuary" which read in part:

> Many people were startled when a district attorney declared that under the laws of this Commonwealth the information given by a penitent to a priest in the confessional, by a parishioner to a Protestant minister or by a patient to a physician must be disclosed upon the witness stand under penalty of contempt of court.
>
> The question was asked whether this public prosecutor was correct about the law. The statutes support him absolutely. The confidences of a client to his attorney are privileged, but except for certain communications between husbands and wives there is no other legal immunity in Massachusetts law. . . .
>
> The clashes possible because of the view taken by the law in this State have not been numerous. A wise lawyer hesitates to insist upon testimony which he fears might prejudice the jury against him and his cause. Because of this the question rarely comes up forcing a judge to compel a clerical or a medical witness to disclose professional confidences as an alternative to being jailed for contempt. . . .
>
> There is, however, a growing tendency for the State to assert dominance over the individual. . . .
>
> From a human standpoint various considerations may be put forward. If the individual may not trust either his spiritual or his medical adviser he will be in a sorry plight. There will remain no direction in which he may turn with safety. Life is exceedingly complicated. It requires sanctuary if it is to be endurable in times of stress. . . .[8]

This situation is far from being an isolated instance of the failure of a state to extend its protection to the privilege of sacramental confession. An examination of the legislation of all of the states in the union reveals that only twenty-nine states protect confession from judicial inquiry, while the remaining nineteen follow the English Common Law which permits legal questioning into the facts surrounding the information given in confession.

In the course of the tragic Lindberg case, it was extremely interesting to read a letter written by Dr. John F. Condon ("Jafsie") and made public by him. In the letter he offered to act as an intermediary with the kidnapper and "urged the kidnapper to return the child to a Catholic priest and to confess

[8] *Boston Daily Globe*, July 6, 1931.

his or her transgression giving the child unharmed to any priest whom the kidnapper will name". In an effort to assure the kidnapper of the asylum of the confessional, Dr. Condon offered $1,000 reward in the letter to "anyone who could prove that any Catholic priest had ever betrayed secrets entrusted in the hope of absolution".[9] As a matter of fact, the writer, Dr. Condon, could possibly offer the money and could morally assure the person of no betrayal, but under the New Jersey law the priest could have been threatened with a judiciary finding of contempt of court and summary imprisonment indefinitely without jury trial unless he revealed the identity of the kidnapper, the circumstances of the return of the baby and even the contents of the confession itself. For it is clear law in New Jersey that no protection is extended by the law to the relationship of priest and penitent.

The possibility of such a happening may appear to be remote. But even if unlikely, such a situation might actually happen and could become the occasion for widespread religious hostility. If events in the Lindberg case had resulted in the priest-penitent relationship, there is little doubt that the intense, hostile public feeling would have forced public authorities to attempt to compel the priest to reveal such information. However improper the demands, the resultant refusal of the priest to answer such questions would undoubtedly have led to widespread misinterpretation, marked by religious odium and group bitterness. Only a false complacency and an exaggerated trustfulness will place too much reliance upon the good manners and respectful deference to religious belief expected in all attorneys, public prosecutors, judicial officers and the press. The present unsatisfactory state of the law in so many jurisdictions seems unnecessary. A well-drafted statute, broad enough to cover confidential communications by penitents to clergymen in confession enjoined by the discipline of the denomination would receive sympathetic consideration in most of the states which now fail to recognize the privilege.

The law in New Jersey in regard to the "priest-penitent" relationship is not an isolated instance of the law's failure to protect the confidence of the sacrament, for nineteen other states including such populous states as Pennsylvania, Illinois,

[9] *New York Times*, January 6, 1935.

Connecticut and Massachusetts fail similarly to extend protection.[10]

What are the reasons which underlie the tenacious refusal of the common law to protect the secrecy of confessional communication to a priest? The early history of the protection to confessions to priests in the English common law courts is not clear. An eminent authority on evidence, Wigmore, says that the question is undetermined, whether the privilege existed in England before the Restoration. However, he concludes that affirmative evidence is scanty which includes " data of a Jesuit trial, an earlier ambiguous statute and the argument of general probabilities to be drawn from the recognition of Roman Catholic practices prior to the time of Henry VIII." [11] Wigmore rejects the arguments of Badeley who wrote in the last century to demonstrate the thesis that the privilege of the confidential communication in confession had been recognized in

[10] Arizona, Rev. C. 1928, No. 4412, Sec. 5; Arkansas, Statutes 1919, No. 4148; California, 1933 Supp., p. 193, No. 1881; Colorado, Comp. St. 1921, No. 6265, Sec. 9, Subsec. 3; Idaho, Code 1932, No. 16-203, Sec. 3; Iowa, Code 1935, No. 11263; Indiana, Burns St. Ann., 1933, 2-1714 (550); Kansas, Rev. St. 1923, No. 60-2805, Subsec. 5; Kentucky, (Carroll's) Civil Code Ann., (1930) 1932 Revision, No. 606, Sec. 4; Louisiana, C. Cr. P. 1928, No. 477; Michigan, Comp. L. 1929, No. 14215; Minnesota, Mason's Statutes, 1927, No. 9814; Missouri, Rev. St. 1929, No. 1731; Montana, Rev. C. 1921, No. 10536; Nebraska, Comp. St. 1929, No. 20-1206, 1207; Nevada, Comp. L. 1929, No. 8973; New Mexico, St. 1933, c. 33; New York, C. P. A. 1920 (as amended to 1928) No. 351; North Dakota, Compiled Laws, 1913, No. 7923, No. 7924; Ohio, C. Ann., 1936, (Baldwin's Certified Revision), Sec. 11,494; Oklahoma, Stats. 1931, No. 272; Oregon, Code 1930, No. 9-404, par. 3; South Dakota, Compiled Laws 1929, Sec. 2730, 2731; Utah, Rev. St. 1933, No. 104-49-3; Vermont, Pub. L. 1933, No. 1699; Washington, 1909, (1929) No. 1214, No. 2147 (Pennington's Rev. St. Vol. 3, Sec. 1214); West Virginia, Code 1931, c. 50, art. 6, No. 10; Wisconsin, Stats. 1933, No. 325, 20; Wyoming, Rev. St. 1931, No. 89-1703.

The following nineteen states do not extend the privilege:

Alabama	Maryland	Rhode Island
Connecticut	Massachusetts	South Carolina
Delaware	Mississippi	Tennessee
Florida	New Hampshire	Texas
Georgia	New Jersey	Virginia
Illinois	North Carolina	
Maine	Pennsylvania	

The privilege does not exist in the District of Columbia.

The following territorial possessions of the United States *extend the privilege:* Alaska, Comp. L. 1933, No. 4311; Hawaii, Rev. L. 1935, No. 3829; Philippine Islands, C.C.P. 1901, No. 383; Puerto Rico, Rev. Stat. & C. 1911, No. 1408.

These Canadian Provinces extend the privilege: Quebec, C.C.P. 1886, No. 275; Newfoundland, Cons. Laws St. 1916, c. 91, sec. 5.

But the confessional secret is *not* protected by the law of England nor the laws of a great part of the British Empire.

[11] Wigmore on Evidence, 2d ed., vol. 5, sec. 2394.

the English common law up to the time, at least, of the Reformation, basing his arguments on Canon Law and implicitly on English authorities of the 17th century. Wigmore discounts Badeley's arguments and holds that they are explained away by Hopwood in his study on "Confessions in Criminal Causes", one of the papers of the English Juridical Society, published in 1885.[12] But a critical examination of the latter's article on "The Law Relating to Confessions in Criminal Cases" disproves Wigmore's statement. For Hopwood's disagreement with Badeley concerns the persistence of the privilege *during* the Reformation and *after, particularly, the Catholic Emancipation Acts* rather than the *earlier period* in question, namely, the years down to the reign of Henry VIII. In fact, Hopwood speaks of Badeley's arguments for the existence of the privilege in regard to confessions up to the time of the Reformation as follows:

> Mr. Badeley, in a recent able pamphlet on this subject, has debated this subject in the interests of Roman Catholic and Church of England priests; and, it must be admitted, fairly sums up, after an enumeration of canonical authorities, and some especially English, as that of De Burgh, A.D., 1385, and Lyndwood, A. D., 1446, the probable state of the law down to the reign of Henry VIII. 'And thus matters continued till the time of Henry VIII, without any doubt or question whatever respecting either the sacredness or the inviolability of confessions. In fact, these were too well established to be the subjects of discussion in any of the courts of law, as the whole realm was Catholic, the established religion was Catholic, and many of the judges from time to time had been, as Lord Coke has repeatedly told us, not only Catholics but clergymen'—and later on, 'For otherwise England would have stood alone in Christendom, upon a matter of religion justly deemed of the very highest importance and of general obligation, and almost daily practice' . . .[13]

The determination of the status of sacramental confession—whether privileged or not—before the Reformation is of far greater value than the mere satisfaction of finding an answer to a question of academic interest. For to-day even a cursory examination of the many American legal precedents, in the

[12] *Ibid.*, sec. 2394, note 3.

[13] Confessions in Criminal Causes—III Juridical Society's Papers (1865) 137, on the Law Relating to Confessions in Criminal Cases, by Charles H. Hopwood, Esq.

form of judicial opinions, which are hostile to the existence of the privilege of " priest and penitent ", openly base their adverse conclusions upon the long line of similar precedents in English common law.

For that reason it seems worth while to examine briefly the Badeley-Hopwood controversy as to the existence of the privilege before the Reformation, its status, if any, during the period in which the Roman Catholic religion was proscribed, and the final status after the enactment of the Catholic Emancipation Acts. Badeley argues that, " whereas the privilege contended for probably existed up to the time of the religion becoming an unlawful one ", whether the situation may be found to be from the time of the Reformation to the Emancipation Acts, certainly from the time of those enactments the illegality of Catholic profession and practices had been repealed, and the former pre-Reformation privilege had revived and should be legally recognized.[14] Or to express his argument in the words of Hopwood: " Mr. Badeley's argument is, that, as the practice of his religion by the Roman Catholic is lawful, confession is lawful; secrecy is necessary to the full enjoyment of its benefits; therefore secrecy under all circumstances, private or public, may be maintained." [15] Hopwood disagrees with Badeley in nearly every respect and stresses to the extreme limits the legal implications to be drawn from the Reformation, saying:

> But at this point the history of the two churches of Rome and England diverges; the former became a proscribed religion, its services forbidden, its members liable, for recusancy or refusal to conform, to all the worst form of outlawry, and its priests to perpetual imprisonment or death. This state of the law continued until changed by the 18th Geo. III c. 60, the 43rd Geo. III. c. 30, and the 10th Geo. IV. c. 7. The first repealed the law as to the apprehension and proscription of Roman clergy. The second freed any Roman Catholic, on condition of appearance at Westminster or quarter sessions, and subscribing a declaration from prosecution for not repairing to a parish church, or for being a Papist, or for attending or performing Mass, or other ceremonies of the Church of Rome. The third statute, the famous Emancipation Act, relieved " His Majesty's Roman Catholic subjects " of many disabilities, but renewed what were thought the

[14] *Ibid.*, p. 138.
[15] *Ibid.*, p. 139.

safeguards against Jesuits and members of other religious orders or societies of the Church of Rome (sec. 28), and endeavored to suppress them. . . .[16]

He refuses to admit that the Emancipation Act effected any change in the law and relies particularly upon three arguments which reveal his lack of critical investigation as well as his occasional tendency to substitute ridicule for reasoning. Hopwood argues that the period between the Reformation with its condemnation of Roman Catholicism and the later period of Roman Catholic Emancipation covered a span of years in which the English common law made a tremendous expansion in all its branches. And in that period, most of the court decisions were rendered which developed the doctrine of privilege in other confidential communications. The omission of this particular privilege, in contrast to the attention given by the law to similar privileges in other relations, seems highly significant to him and properly so. But the weight of this negative type of argument should be limited to its value to disprove the existence of the privilege to members of the Established Church. He further questions how far the members of the Roman Catholic Church would retain any rights which would seem to give them a legal preference, saying, " The position, too, of the Roman Catholic Church in this realm must be considered. Can it be said to have any status superior of that of any Dissenting body? "[17] " . . . This consideration must, it is submitted, be decisive of the peculiar claims of Roman Catholic priests, and remit them, as a body, to the same class as Dissenting ministers, whose claims we shall consider later. . . ."[18] Then he proceeds to compare the situation of " the Church of England priests " to Roman Catholic priests in an attempt to show that even the clergymen of the Church of England, ministers of the official religion of the English Common Law, did not claim the privilege of legal protection from enquiry into confessional communications. In connexion with this, Hopwood wrote:

The next, is the case of the Church of England priest. His religion was never proscribed or illegal, and we have admitted that, in all likelihood, such a privilege would have been accorded, if claimed before

[16] *Ibid.*, p. 138.
[17] *Ibid.*, p. 139.
[18] *Ibid.*, p. 139.

the Reformation. The case here has been assumed to rest on the Articuli Cleri, (a) made law in the time of Edward II, and passed in consequence of a petition of the then clergy, though not to the full extent of their claims. The passage is from cap. 10. It deals with the case of persons seeking sanctuary, at that period actually in the edifice of the church; it provides, by law, for their protection from arrest on coming out for the necessities of life; (p. 139).

". . . This branch extendeth onely to theeves, and approvers indited of felony, but extendeth not to high treason; for if high treason be discovered to the confessor, he ought to discover it, for the danger that thereupon dependeth to the king and the whole Realme; therefore this branch declareth the Common Law, that the privilege of Confession extendeth onely to felonies. . . . And so it was resolved in the case of Henry Garnet, superior of the Jesuits in England, who would have shadowed his treason under the privilege of confession. . . ." (p. 140).

. . . If confession be enjoined by the teaching of the Church of England, as some say, none can say that it is compulsory (p. 141).

. . . By Canon 113 A. D. 1603: "If any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not *any way bind the said minister by this our Constitution*, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same), *under pain of irregularity*" (pp. 141, 142).

Hopwood made a serious mistake in his conclusion from the foregoing when he wrote: ". . . This is at its strictest but a modified injunction. The penalty is only one of irregularity, whatever that may be. It declares that it in no way binds the minister, but that its intention is to charge and admonish him not to reveal" (p. 142). Hopwood failed to include in his extracts from the *Articuli Cleri* the following significant passage; "and the King's pleasure is, that Thieves or Appellors (whensoever they will) may confess their offences unto priests; but let the confessors beware that they do not erroneously inform such appellors.'[19]

The uncritical appraisal "*Irregularity whatever that may be*" is unworthy of the importance of the point in the discussion and betrays an ignorance of the fundamental concept of "irregu-

[19] St. 9 Edw. II, c. 10 (Articuli Cleri) Pickering's Statutes at Large Vol. I, 343.

larity " as a punishment of the most serious kind which forbade the clergyman from exercising his orders, and carried with it an implication of serious guilt and moral degradation.

An examination of the historical meaning of the term in the Canon Law shows the error of any such careless dismissal. Irregularity always had a deep significance in regard to the status of the clergymen upon whom the penalty was inflicted, for it had the drastic effect of a Canonical impediment preventing the exercise of orders, including the administration of the Sacraments, until restored by the Bishop or even in some cases by the Pope.[20] It can hardly be argued with any persuasiveness that the serious nature of this punishment and the fixed Canonical meaning of irregularity had been mitigated by 1603 the date of the Canon cited.

The final argument serves only to reflect on the reliability of the writer, for finally Hopwood becomes disturbed about the possible results of extending the privilege to clergymen in the following passage:

> . . . Indeed, peculiarly for the Roman and Anglican churches . . . But suppose it is granted to the ministers of all religions, who shall define them? Is the test to be an education and solemn recognition as priests? Is it to extend even to the Mussulman, Hindoo, or Gentoo priest, and be denied to the tradesman or layman who, for the while, among our dissenting brethren, fulfils the duties as earnestly, as conscientiously, and with as much healing effect for the penitent's welfare, as his sacerdotal brethren educated at Maynooth, Oxford, or St. Bees? . . . (p. 148.)

However, it must be admitted that an examination of the English cases fails to reveal the claim of such a privilege in the Established Church. The starting point of the cases involved the most critical question which can be raised by the state—its objection to extending the privilege in cases involving treason. The question had been argued in earlier centuries by canonists in connection with the Gallican controversy, in which it had been claimed that the secret gave way before the exigencies of the state in that particular situation. But the authoritative

[20] *The Catholic Encyclopedia*, Irregularity, Vol. VIII p. 170 (First Edition) 1910; P. C. Augustine, *Commentary on Canon Law* (St. Louis: B. Herder & Co., 1921), Vol. IV, p. 476 ff.

opinion of the Church had been settled long before to the effect that the secret was inclusive of every situation.[21]

The cases which were fated to unfold the history of the struggle for the legal protection of the sacredness of confession involved a wide variety of human situations, many of which were deeply tragic. But none could possibly be filled with such dramatic contrasts, violent emotions and tender pathos, as the first of the English cases which curiously enough tested the claimed privilege in a criminal proceeding touching the state's most vital concern—her very existence—in an alleged assault by treason. Nor was the clergyman Father Garnet, the superior of the English Jesuits, merely a witness but rather the defendant on trial for treason.

On the bleak morning of March 28, 1606, in the close atmosphere of a crowded court room, breathless with suppressed excitement, spectators watched the slow entrance into Westminster of the high commissioners who were to sit in judgment in the case of Father Henry Garnet, the superior of the Jesuits in England, on trial for treason indicted in connexion with the gunpowder plot. Seated upon the bench were Sir Leonard Holiday, the Lord Mayor; the Earls of Nottingham, Suffolk, Worcester, Northampton and Salisbury; Sir John Popham, the Lord Chief Justice of England; the Lord Baron of the Exchequer and Sir Christopher Yelverton, a Justice of the King's Bench.

Sir John Croke for the prosecution addressed the court in a long opening statement, teeming with religious prejudice and fiery hate. He alleged: " That he spake with fear and trembling, and with horror and amazedness, against that rotten root of that hideous and hateful tree of treason, and of that detestable and unheard of wickedness, he did crave pardon for it; affirming that no flesh could mention it without astonishment. He shewed that Henry Garnet, of the profession of the Jesuits, stood indicted of the most barbarous and damnable treasons, the like whereof was never heard of . . . that on the ninth of June last, he traitorously did conspire and compass: To depose the king, and to deprive him of his government . . ." [22]

[21] B. Kurtschied, *The Seal of Confession* (St. Louis, B. Herder & Co., 1927), p. 152 ff.

[22] *Howell State Trials*, vol. 2, 1603-27, p. 218.

The defendant pleaded not guilty. The historical facts were that one of the conspirators, Catesby, had asked the priest whether it was lawful to explode mines in war even though some non-combatants might be killed, together with the enemies' soldiers. Not suspecting the reason of the question, Father Garnet had replied in the affirmative. Later, he was shocked when Catesby approached him again and promised him never to betray the answer he had given. Father Garnet's suspicion increasing, he insisted on the need of patience and the avoidance of any violent acts.[23] But Catesby was not submissive and suggested that the question be put to the Pope. Catesby then went to confession to Father Greenway and asked the same questions, allowing Father Greenway to reveal the question again to Father Garnet. Father Greenway consulted Father Garnet under the seal of confession and Father Garnet urged Father Greenway to do everything possible to stop Catesby's mad enterprise (*Idem*, p. 83). But Catesby and the other plotters were not to be stopped and continued their work, finally tunneling under the ground through the walls of Parliament and later placing gunpowder under piles of wood in the basements of those buildings. Father Garnet, himself, admitted, according to the report of the case that, " He had dealt plainly with them, but he was bound to keep the secrets of Confession, and to disclose nothing that he heard in Sacramental Confession. Whereupon the Earl of Nottingham asked him if one confessed this day to him, that tomorrow morning he meant to kill the king with a dagger, if he must conceal it? Whereunto Father Garnet answered that he must conceal it. Then the Earl of Salisbury desired liberty of him to ask him some questions of the nature of confession. Garnet said His Lordship might and he would answer him as well as he could. Why then, (said he) must there not be confession and contrition before absolution? " Yes " said Garnet.—Then he demanded whether Greenway were absolved by him or not? Garnet said, " He was ".

" The Earl then asked him, What Greenway had done, to shew that he was sorry for it, and whether did he promise to desist? Garnet answered, that Greenway said, he would do his best.

[23] *Catholic Encyclopedia*, 1st ed., vol. 7, p. 83.

" To that the Earl replied, that it could not be so; for as soon as Catesby and Percy were in arms, Greenway came to them from Garnet, and so went from them to the Hall at Mr. Abington's house inviting them most earnestly to come and assist those gentlemen in that action. Hereby, saith he, it appears, that either Greenway told you out of confession, and then there needs no secrecy; or if it were in confession, he professed no penitency, and therefore you could not absolve him. To which the Earl added, That this one circumstance must still be remembered and cannot be cleared; . . ." [24]

The result was apparent and the decision certain—guilty of treason. And the sentence was imposed, " that he should be drawn, hanged and quartered ". The act of the execution was one of drama and pathos. Avoiding every appearance of claiming martyrdom, Father Garnet exhibited on the scaffold in his quiet demeanor and complete faith, " the lustre of his piety and patience ". Asked whether he wished to make a statement, he again disclaimed any part in the plot, asserted again his claim that he had advised against violent measures, and repeated that the matters entrusted to him in confession were protected by a divine seal from publication. But even at this last dread hour of execution the government representatives contradicted him and engaged in a lengthy harangue. This terminated, the good priest with the repeated statement of his innocence, " fell to praying; and crossing himself, ' In nomine Patris et Filii, et Spiritus Sancti '; and prayed, ' Maria mater gratiae, Maria mater misericordiae, tu me a malo protege, et hora mortis suscipe.' ' In manus tuas, Domine, commendo spiritum meum: ' Then, (crossing himself) ' Infige crucem tuam in corde meo, Domine: ' again ' Maria mater gratiae,' as the executioner's axe struck and the sentence proceeded to its bloody ending." [25]

The references to the existence of the confessional privilege in the cases which succeed Father Garnet's trial, deal with the problem only by analogy, rather than by direct adjudication in the particular proceedings. In a criminal prosecution against a sheriff for a corrupt and illegal agreement between him and an undersheriff, the court protected the confidences of the defendant with his attorney from interrogation by the government

[24] *Howell's State Trials*, vol. 2, 1603-27, p. 255.
[25] *Howell's State Trials*, vol. 2, 1603-27, p. 358.

prosecutor. But the court adds that its ruling " would be otherwise of a gentleman parson . . ." [26] In the course of another trial which involved civil legal proceedings to recover some jewels which had allegedly been stolen by the defendant, it became important for the prosecution to offer in evidence a confession made by the defendant, who was French, to his English attorney, through an interpreter. The court ruled that the evidence was inadmissible and rejected the contention of the prosecution that the intervention of an interpreter deprived the communication of the necessary privacy required to bring the conversation within the attorney-client privilege. The prosecution by some strange reasoning attempted to convince the court that such a confession was admissible by analogy to a confession to a clergyman. The prosecutor stated that in a case in Ireland "A prisoner being a papist had made a confession before a Protestant clergyman of the crime for which he had been indicted and that confession was permitted to be given in evidence on the trial and he was convicted and executed ". The court properly rejected the attempted analogy. But the court added an interesting observation which reflects the official attitude of the English Common Law toward the Catholic religion. He said: " The Popish religion is now (1790) unknown to the law of this country ".[27]

The bitter animus of the English government toward the Church found legal expression in the drastic penal laws which struck at the heart of the Roman Catholic religion and even rendered Catholic belief and practices criminal. In such an historical setting, no occasion for surprise is found in the constant ruling of the English Common Law against the existence of the privilege of secrecy in confession, constituting as it did one of the sacraments of the outlawed Catholic Church. An interesting Irish case illustrated the harsh nature of such penal laws in the denial to a Catholic of the legal capacity to dispose of his own property by will. The report reads under the heading " Rule, the 14th, ' Rules of Evidence ' ". So in Catherine O'Brien Butler *v.* Moore and wife and others (Rose, Ireland, Feb. 4, 1802), a most serious question was determined respecting the privilege claimed by Roman Catholic priests to refuse answer-

[26] Anonymous, Skinner 404 (1693).
[27] R. *v.* Sparkes, Peake N.P. 77 (1791).

ing interrogations where the facts sought to be disclosed are communicated to them in confidence."

The court proceedings arose in the contest over the validity of a will between the legatees, who would take the property as the named beneficiaries of the will, if valid, and the other claimants, who were heirs at law and who would take the property as undisposed, by operation of law if the will were declared invalid.[28] The heirs at law objected to the valdity of the will because the testator had been " a Popish priest and having conformed, relapsed to Popery " and was consequently deprived of the power to make a will (p. 254). The crucial question was stated in the language of the court: " Was the maker of the will a Conformist, Protestant, or a relapsed Conformist and Popist? " Or, in other words, " was the maker of the will a Catholic? " If so, the will was void and the heirs at law would take the property. A priest was summoned before the court and being sworn, was interrogated: " What religion did the late Lord Dunboyne profess from the years 1783-1792? " The priest answered: " The Protestant religion ". This, without further interrogation, would have resulted in a decision in favor of the validity of the will. But it was followed by the question: " What religion did he profess at the time of his death and a short time before his death? " The witness refused to answer on the ground that " his knowledge of the matter inquired of (if any he had) arose from a confidential communication made to him in the exercise of his clerical functions, and which the principles of his religion forbade him to disclose; nor was he bound by the law of the land to answer ", and on the further ground that the subject matter was privileged on " principles of policy " and by analogy to the other privileges such as " barrister and client; attorney and client; husband and wife; magistrate and informer; grand jury, etc." The opponents answered that " the claim of exemption from giving evidence is scrutinized with a jealous eye; and the person relying on it must establish his right, by showing a positive law or express authority . . . and there was no instance in the history of the law of such a claim as the present. It should therefore be suppressed as unprecedented, impolitic, and dangerous ". The

[28] Butler *v.* Moore, Ire., McNally, Evidence 253, (1802).

Master of the Rolls who heard the case allowed both sides to present extensive arguments. In his decision he alluded to the great length of discussion which he had indulged, " as being most likely to give satisfaction upon a question which seemed to involve something of a public feeling ". But he finally ruled adversely to the claim of privilege because " it was the undoubted constitutional legal right of every subject of the realm who has a cause depending to demand all evidence except matters specifically exempted by the law ", and he rejected the analogies and principles which had been pressed because they did not appear to him to be " clear as light and irresistibly strong " and therefore not persuasive in upholding the claim of legal immunity from disclosure, and the will was disallowed.

The fixed determination of the law against granting immunity from inquiry into confessions made to clergymen was evident not only in legal situations in which the communications had been made to clergymen who were not public officials, but even to chaplains of criminal prisoners. In the case of a defendant who had been charged with the murder of his woman employer and committed to jail, the jailer had asked the accused if he wanted a spiritual adviser. The prisoner replied in the affirmative. When the chaplain arrived, he asked the prisoner why he had sent for him and received the reply from the prisoner " to read and pray with me ". The chaplain remained with the prisoner two hours in the morning and returned again for an hour and a quarter in the afternoon. At the conclusion, the jailer was summoned and the defendant confessed. Counsel for the defendant objected to the testimony because it had been procured by " the effects of religious terrors exercised over him ". The ruling of the court which dismissed the objection and admitted the confession deserves unqualified disapproval. The case is of real importance because it illustrates what may happen when a chaplain assumes a quasi-governmental role as inquisitor and succeeds in torturing a confession from the accused. The record of the case reveals that the chaplain complied with the prisoner's request " to read and pray with me ", by a religious third-degree which resulted after three and one-half hours in the breakdown of the defendant and confession to the jailer. Such passages in the record as " the chaplain stated that the prisoner was then extremely agitated . . . he

thought that one time the prisoner was on the point of making some immediate communication to him. . . . The chaplain stated that the prisoner's agitation and perturbed state of mind during the interview was so great that he could not help being aware that the prisoner had something pressing on his mind. . . . That he (the chaplain) told the prisoner that he, as a minister of God, had but one object in view, to bring him (the prisoner) to a state of true repentance, and that he (the chaplain) could not but himself feel sensible that he (the defendant) was more concerned in the dreadful deed than he had admitted. . . . That he did not wish him to confess to him, but to bear in mind the subject which he had talked with him and read to him". The chaplain visited the civil authorities between the two interviews and reported all that had happened. A second interview followed in the same manner. It does not require a great amount of experience with criminal prosecutions to understand that a man in jail, such as this defendant, who was subjected to such an assault of emotional appeals and battered by such questions would finally wilt and admit his guilt. The confession should have been excluded even if the communication was not protected by the clergyman-penitent relation, on the ground that it was not in the legal sense a voluntary confession. Necessary legal safeguards against such prosecution methods are too valuable to be discarded because in a single case a true confession might have been extorted through such methods. Acquiescence in such tactics jeopardizes the safeguards of orderly legal procedure — gained only after centuries of tragic human experience.

Probably the most interesting of all the cases involving the question of privilege occurred in the case of Regina *v.* Hay.[29] The following record speaks for itself.

> . . . Inspector Rogers, by whom the prisoner was apprehended, stated that from information he received he went to the house of Rev. John Kelly, a Roman Catholic priest, from whom he received a watch, which the prosecutor identified as his property, and who was now called.
>
> The crier of the Court was about to administer the oath to him, when he objected to the form of the oath.

[29] Regina *v.* Hay, 2 F. & F. 4 (1860).

His Lordship, 'What is the objection?'

The Rev. Mr. Kelly 'Not that I shall tell the truth, and nothing but the truth; but, as a minister of the Catholic Church, I object to the part that states that I shall tell the whole truth.'

His Lordship said, 'The meaning of the oath is this: it is the whole truth touching the trial which you are asked; which you, legitimately according to law, can be asked. If anything is asked of you in the witness-box which the law says ought not to be asked—for instance, if you are asked a question the answer to which might criminate yourself—you would be entitled to say, "I object to answer that question, because the answer might criminate myself," and the law would sustain the objection. You can therefore have no objection as a loyal subject, and in duty to the laws of the country, to answer the whole truth touching the case which may be lawfully asked. Therefore you must be sworn.'

The witness took the oath in the usual form, and gave the following evidence:—'I have been twelve years Catholic priest at the Felling. On Christmas Day I received the watch produced.'

Headlam then asked, 'From whom did you receive that watch?'

Witness.—'I received it in connexion with the confessional.'

His Lordship.—'You are not asked at present to disclose anything stated to you in the confessional; you are asked a simple fact—from whom did you receive that watch which you gave to the policeman?'

Witness.—'The reply to that question would implicate the person who gave me the watch, therefore I cannot answer it. If I answered it, my suspension for life would be a necessary consequence. I should be violating the laws of the Church, as well as the natural laws.'

His Lordship.—'I have already told you plainly I cannot enter into this question. All I can say is, you are bound to answer, "From whom did you receive that watch?" On the ground I have stated to you, you are not asked to disclose anything that a penitent may have said to you in the confessional. That you are not asked to disclose; but you are asked to disclose from whom you received stolen property on the 25th of December last. Do you answer it, or do you not?

Witness.—'I really cannot, my lord.'

His Lordship.—'Then I adjudge you to be guilty of contempt of Court, and order you to be committed to gaol. (To the officer of the Court)—Take him into custody.'

The witness was accordingly removed in custody.

Other witnesses were called.

Verdict, guilty.

[TO BE CONTINUED.]

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SAINT AUGUSTINE—HIS PREPARATION FOR THE PRIESTHOOD.

FACTS from the early centuries of the Church have an interest for us that is more than merely antiquarian. There is something akin to veneration that we feel for words recorded, for ways of thinking and the manner of living of men who made the history of the Faith, who lived the life of the Church sixteen and eighteen centuries ago.

The facts cited in this study are found mainly recorded in the words of Saint Augustine: they are taken chiefly from three sections of his written works—from a *Letter* written to his Bishop shortly after his ordination; from two *Sermones* addressed to the people in the later years of his life. These sermons, from their subject matter and form, may be referred to under the title *Apologia Pro Clero Suo Regulari.* Finally, a brief survey of what Augustine wrote and what he did during the years prior to ordination ought to help us to form a right judgment on the fitness of the man and the training that prepared him for the work of the priesthood.

We know from Possidius,* his first biographer, and from Augustine's own words, recalling the fact in later years, that the work of the priesthood and duties of the ministry were no part of his plans during the early years of his life in the Faith. We know that at the time of his ordination he was well and peacefully established in monastic community life at Tagaste. He was engaged in work, for which, it would appear, he was well fitted and prepared by temperament and nature, and by years of training in the schools.

Augustine's ordination to the priesthood came in response to a popular acclaim of the people of Hippo. It was not in accordance with the regular practice and discipline of the time. Such ordinations had been ruled out by synodal statutes, which he himself later helped to re-affirm and establish. He was resident in another diocese, Tagaste. He had no preliminary training in the Sacred Liturgy and the ritual of work in the administration of the Sacraments.[1]

* *Vita Augustini—Auctore Possidio, Calamensi Episcopo—cap. IV.*

[1] It is to be noted that the life of the people in the fourth century was in close and familiar touch with the Liturgy, the public service of the Church and the symbolism of the Sacraments. This may be verified by reference to the Catechetical Instructions of Saint Cyril of Jerusalem, and in the frequent allusions of Augustine to facts of Ritual and Liturgy in his works written before his ordination and after.

Though irregular, such ordinations may hardly be said to have been uncommon in the fourth century. Circumstances that are somewhat similar will be recalled in the ordination of Saint Ambrose at Milan, Saint Paulinus of Nola, and Paulinian, the brother of Saint Jerome.

In the letter referred to above, written to his Bishop, Valerius, shortly after his ordination Augustine reminds the Bishop of some plain facts and principles common to all times and all places. He then states his own case, the difficulties he has experienced, and asks for time to *prepare*. He tells the Bishop that he is being taught now by experience what he had known in theory only. Problems, which formerly he knew and settled too easily through the medium of distance, he must meet now at close range. Questions must be decided, which others also will judge, approve or disapprove. The welfare of the people, and the peace of the visible Church may depend upon his decisions; therefore he asks for time to study and to pray.

I shall try to turn into English a part of Augustine's statement and his request to the Bishop. His words, I believe, will be found to describe facts and conditions that are never and nowhere foreign to the life of the Church. The facts, and his thoughts upon the facts are true to life, true to the frailty and the faults of human nature, true also to what is best and noblest in the vocation of the priest.

" Before all else ", Augustine writes to the Bishop, " I ask your prudence to consider that in this life, and particularly at this time, nothing is more readily and more delightfully taken up than the office of the Bishop or the Priest or the Deacon, when the thing is done perfunctorily and when the aim is to have favor before men. Nothing [done in this spirit] is more miserable and deserving of reproach and reprobation before God. Again, in this life and particularly at this time, nothing is more difficult, laborious, perilous than the office of the Bishop or the Priest or the Deacon, and before God nothing more blest, if the work is done as ordered by our Commander ".

" But what this way is [of governing the Church] I did not learn from childhood nor from youth. And just then when I was beginning to learn I was compelled (by reason of my sins I believe) to take the place second in command [the priesthood]. The directing of the ship's course is given over to me, who know not how to hold an oar ".

" I think indeed that the Lord has so willed to correct me, because I used to blame the ship's officers as though I knew or could do better. That was before I learned by experience what work is to be done there. When I was sent to do the work, therefore, then I began to see the unreasonableness of my fault-finding. Though I did always think that work to be a service of much peril ".

" But what I experience now proves to me [the real peril] much more strongly and more convincingly than I used to think. Not that I have seen new tides or storms, that I knew not before. But I had over-estimated my strength and my skill to endure these things or to make my way through them; and I did think that I had some qualities of stability. But the Lord knows me better, and by these facts [of experience] He has willed to reveal me to myself ".

" If, then, He has done this, not condemning, but sparing me, I, knowing now my needs, ought surely to search all the remedies of the Scriptures, and, by study and prayer, secure the welfare of my soul for duties so full of danger. Indeed just then, when I was ordained, we were thinking of a time of leisure for the study of Scriptures, and we were planning to arrange so as to have time for this work." [2]

" It is true, I did not know what was wanting to me for the work which now burdens and crushes me. But, if I have so learned what is necessary for the man who ministers the Sacrament and the Word of God to the people, that it is not permitted me to secure what I know that I need, do you order me to perish? Where is your charity? Do you love me truly? Do you love the Church, where you would have me to serve? I know that you love me and that you love the Church. But you think me fit, while I know myself better. I, who yet would not know, if I had not learned it by experience."

" But, your Reverence will say perhaps: ' I would know what is wanting to your instruction '—So much is wanting that I can more easily tell what I have, than recount the things that I desire to have. I am bold to say that I hold completely the Faith that belongs to our salvation. But how shall I be the minister of that very thing *unto the salvation of others, not seeking*

[2] This plan for the study of Scripture was in the Community at Tagaste.

my own advantage, but the advantage of many that they may be saved—(I Cor. 10: 33)." [3]

For this work of preparing himself Augustine asks to have some little time. He suggests the time intervening "until Easter"—Ad quod negotium mihi parum tempus, velut usque ad Pascha impetrare volui per fratres a tua sincerissima caritate, et nunc per has preces volo.[4]

It would be presumptuous, I think, at this time to attempt to find the points in particular on which Augustine judged himself deficient. His answer to the Bishop's hypothetical request to have a list of the things in which he is wanting would imply that he judges such a list out of order. Normally, from conditions as we know them, he would want tranquillity of mind, that spiritual poise which comes from prayer and time set apart for thought on the truths and the lessons of Scripture.

From his years of contact with life in Provincial Africa, Christian and heathen, he knew well the things that were demanding discernment, responsibility and action. In general we know what some of the most urgent of these problems were—The crazy phantasies of dualistic Manicheism,—the scandal of the Donatist Schism, which had divided practically every Christian community of the Province into hostile camps contending for partisan and personal interests—the peril to social life and morals in the pageantry and public shows of the old heathen populace. These were present facts. There was nothing strange, he says, or new in the facts. But to be a leader now in the living teaching Church, to direct affairs and to bring these conflicting elements to something like Christian decency and unity of practice and faith in the Church, that was a new experience. For that he wants time to think, to pray, to find a way for the practice of patience, prudence, charity, a way that will lead to results.

In the *Apologia Pro Clero Suo* [5] Augustine explains to the people briefly and clearly what had been his attitude to the work of the priesthood before his ordination. He tells what had been his way of living in community at Tagaste, and how he had

[3] Epistola Ad Valerium—XXI, 1-2-3-4.

[4] There is no means now of fixing the exact date of this letter. Probably it was written about the beginning of the year 391.

[5] See complete text of *Sermones* CCCLV-CCCLVI.

continued that same manner of living in community with his fellow priests and clerics, and later with associates and helpers in the work of the diocese.

The occasion for the *Apologia* apparently was the fact, as we gather from the context, that it had become known that certain members of the clerical body living in community with their Bishop has disposed of money, lands and buildings by will and testament. Some of the lay people [I infer from the whole text of explanation] had taken offence, and regarded such testamentary dispositions as trenching on what they thought were Church Temporalities or the property of the Diocese. Augustine assures them that he has investigated. He has found that what is Church property is secure. He reviews each case individually, and explains how arrangements were made legitimately by his approval. Usually the arrangements were made to meet some point of civil law, to provide for kindred, minors or dependents, who have a prior right to the patrimony or family heritage. Nothing, he assures them, has been alienated, nothing will be alienated that belongs to the Church.

This point, the occasion for the *Apologia*, is secondary to our present study. It does show, however, I think, that whatever Augustine's attitude was prior to his ordination, he did develop qualities that are admirable in practice for administration and for the spiritual guidance of the people.

I shall quote briefly from the *Apologia* through the medium of English. The original is like a picture drawn by Augustine's own hand: " I ", he says to the people, " whom by God's goodness you see your Bishop, came to this city a young man,[6] as many of you know, I looked for a place to establish a monastery, there to live with Brethren. I had given up the ambitions of the world: I was unwilling to be what I could have been [a leader in the externals of life]; and I did not seek to be what I am [your Bishop]. *I chose to be a subordinate in the house of my God rather than dwell in the tabernacles of sinners* (Ps. 38: 11)".

" I lived apart from those who love the world. I esteemed myself not on the same level with those who hold authority over the people. I did not choose the higher place at the table of

[6] The inference is that he is speaking in advanced years.

my Lord, but the lowly and the humble; and it was his command that said to me: *Go up higher.*"

"So much indeed was I fearful of the episcopate, that, because I knew that my reputation had begun to have some weight among the Servants of God, I would not go near a place where I knew there was no Bishop [a vacant see]. I avoided it and did all that I could not to incur the dangers of high position, to be saved in a lowly place. But, as I said, the servant may not contradict his master. I came to this city to visit a friend, whom I thought I could win unto God so that he would live with us in the Monastery [at Tagaste]. I came, fearing nothing, because the place had its Bishop [Valerius]. I was taken [off my guard]. I was ordained priest, and from the priesthood I came to the episcopate, I came to this church, bringing nothing but the clothing I wore at the time".

"And, because it was my purpose to live in a monastery with brethren, the old Bishop Valerius, of happy memory, knowing my plans and my desire, gave me the garden where the Monastery now stands. I began to gather in brethren, associates with myself, possessing nothing as I possessed nothing [of earthly goods], and following me. So that, as I had sold the little that I had and given to the poor, they also did who desired to live with me. So we lived in common [from a common fund]; but our wealth in common, great and most abounding was God Himself".

"I was made a Bishop. I saw that a Bishop must constantly extend hospitality to those who are coming and going and passing. If the Bishop were to fail to do this he would be said to be lacking in civility. But if such a custom were permitted in the monastery it would be out of order (indecens). Therefore I decided to have in this Bishop's House a monastery (a community) of clerics with me".[7]

"See how we live. It is not lawful for anyone of our community to own anything. But perhaps some do own something. If they do, they are doing what is not lawful. But I think well of my brethren. And trusting always [their sincerity and honor] I put off this investigation. Because searching into such things seemed to me to savor of suspicion. For I have

[7] The *Monasterium*, where he lived with his Brethren before he was made Bishop, and this *Domus Episcopi*, are evidently two distinct dwellings.

known [personally] all who live with me. And I know that they all know our plan (propositum): They know the law of our life [the Counsel of Poverty]."

Augustine gives the people a full account of the investigation which he made, to remove the stumbling-block of misinterpretations, to secure the fair name of his Clergy, he says, and his Brethren in the Common Life — Propter nos conscientia nostra sufficit nobis: Propter vos fama nostra non pollui, sed pollere debet in vobis. Tenete quod dixi, et distinguite—Duae res sunt conscientia et fama—Conscientia tibi, fama proximo tuo. Qui, fidens conscientiae suae, negligit famam suam crudelis est: maxime in loco isto positus, de quo dicit Apostolus scribens ad discipulum suum: *Circa omnes te ipsum bonorum operum praebens exemplum* [8]—(*Serm.* CCCLV-1).

The individual cases described are interesting. They show us the law and customs of the fourth century in action, but they have no direct bearing on the subject of this study. The one point in the *Apologia* which I would note here is the fact stated clearly by Augustine and recorded later by Possidius—the work which he was doing at Tagaste, the work begun at Cassiciacum and carried on steadily at Milan and at Rome was making a reputation. It was recognized as his contribution to Christian culture. It is so listed and reviewed by him in later years. In the first book of the *Retractationes* he gives to every subject, on which he had written during those early years, its proper place in contemporary thought, in the life, the problems and the interests of the time. The work which he was doing had reached beyond the limits of the numerous little sees of Provincial Africa. It was school work, in its nature, universal and unlimited. The purpose and the aim were to secure right thinking and right living, and the scope of the work was co-terminous with the work of the Church. Hence the logic of St. Augustine's fixed determination to avoid the distracting vexations of ecclesiastical administration and Church government.

I am not thinking here of comparisons or contrasts between the early written works of Augustine and the work of the modern Seminary for clerical training according to the Council of Trent and the New Code. These are not two parallel lines.

[8] The present reading of this text is—In omnibus te ipsum praebe exemplum bonorum operum—*Ep. Ad Titum* II-7.

It is one line, always the same, that runs through the centuries of Catholic thinking and Catholic life. The history of the Faith is found in the lives and the work of men whose right thinking has built up the culture of the times.

A brief survey of Augustine's work done before his ordination to the priesthood is all that can be attempted here. As to the character of these early writings too much has been said, I think, and written, in the past, about the "Neo-Platonism" of Augustine and his dependence upon the thought of pre-Christian, heathen schools and systems of philosophy. An honest study of what Augustine wrote during those first years of his life in the Church will show, I believe, that the very opposite is true. The facts epitomized in the Creed, and the life of the visible Church are primary and fundamental. They are landmarks for right thinking. The older systems, their principles and methods are brought into evidence incidentally only. They are subjected to searching criticism. Systems and schools of thought are examined only to determine in what points and how far they are right or wrong. The point of first importance is not the name of the man or the system; but what does the thing mean in the common logic of human thinking? Does it square with reason and the Catholic philosophy of life?

The standard in these early studies is Christian. The ideals are practicable. They are recorded in New Testament history. They are seen in the life of the visible Church.

Thirteen titles are listed by Augustine of these early studies in the *General Review*. A fourteenth title belongs properly to this time — the book on *Eighty-three Diverse Questions*. Augustine says that it is a collection of *Queries* and *Answers*, made from the time of his conversion and return to Africa. After he was made Bishop, he says, he directed these scattered notes to be gathered and secured in one volume with numbers for convenience of reference.[9]

Skepticism, naturally, comes first in this list of titles. Certitude and the validity of normal evidence for the action of

[9] Est etiam inter illa quae scripsimus quoddam prolixum opus, qui tamen unus deputatur liber, cūius est titulus *De Diversis Quaestionibus Octoginta-tribus*. Cum autem dispersae fuissent per chartulas multas, quoniam ab ipso primo tempore conversionis meae, postquam in Africam venimus, sicut interrogabar a fratribus quando me vacantem vedebant, nulla a me servata ordinatione, dictatae sunt, iussi eas iam Episcopus colligi et unum ex eis librum fieri, adhibitis numeris, ut, quod quisque legere voluerit, facile inveniat.—*Retract.* I-26.

human sense and human thought must be accepted prior to any theoretic reasoning about them. Academic Skepticism was an old shift of what in more recent times might be called a school of Agnosticism. It is by the easy and popular method of debate, in the three books *De Academicis*, that the fallacies of the Skeptics are exposed and shown to be wrong. The whole discussion, arguments for and against theoretic doubt, are thus made a part of the culture of the time, and that culture is distinctly Christian.

So also in the other essay on right thinking. They are popular in form, the subjects are well selected and practical, the method of discussion gives a wholesome interest in things of human worth. In *De Ordine* the arrangement and the harmony of things in this material world are seen as the expression of the Creator's design. There, in the world of physical things Augustine traces the beauty of divine order and the reign of God's Law.

De Beata Vita is just a series of familiar conversations. Augustine questions his guests, that is, his mother, Saint Monica, and others living with him at Cassiciacum [10] on some of the ideas and the practices of Stoic Philosophers and the Skeptics. His aim evidently is to get an estimate, a common human average estimate, of the things practical and theoretic in the old heathen schools of thought. Questions and answers and explanations were taken down in shorthand and later copied in script for future use. They are now for us documentary evidence of contemporary conversations—Christian evaluations of points in practice and the theory of pre-Christian ethics.

The studies on the soul [11] are classics of Christian "Experimental Psychology" of the fourth century. From evidences of observation and experience Augustine defines the soul: Substantia quaedam rationis particeps regendo corpori accommodata.[12] From the normal operations of mind and thought he shows that the soul transcends the nature of the organic frame

[10] This is the name given to the villa outside the city, Milan, where Augustine was preparing for baptism. The villa was the property of Verecundus, a teacher in the schools of Milan. Verecundus later was also a convert to the Faith. See *Confess.* VIII-6-IX-3.

[11] In these studies on the soul are included three works—The *Soliloquia, De Immortalitate Animae* and *De Quantitate Animae.*

[12] *De Quantitate Animae—cap. XIII,* fine.

which it now informs, that it is, in its nature, spiritual and immortal.[13]

De Vera Religione combines subjects, which, in our modern technique, would come under distinct headings—Natural Theology, Evidences of Revelation, and the Creed. However, our textbooks in Theology still find force in the thoughts and in texts quoted from *De Vera Religione.*

The six books *De Musica* were designed originally to be part of a series of school books in the liberal arts. The works on six of these branches are now lost—*De Grammatica—De Dialectica — De Rhetorica — De Geometrica — De Arithmetica — De Philosophia.* The six books on *Music* alone have survived.

The two books *De Moribus Ecclesiae Catholicae* and *De Moribus Manicheorum* represent living issues of the time when the Manichean vagaries were a menace to morals and faith and sane human thinking. The plan of the work is to show, by contrast, what is the difference between the Faith, the ideals and the life of the Catholic Church on the one hand, on the other, the farce of the Manichean counterfeit.

The three books on the *Free Choice of the Will* were planned and written, Augustine says, to disprove and to exclude the errors of Manichean dualism. In the process of tracing moral evil and the perversion of sin to their source it was found that the free, but wrong choice of a created will is the only possible origin of sin and wrong-doing, hence the title *De Libero Arbitrio.*

Referring to some moral principles of this work that bear on modern ethics, on the free choice of the creature and the foreknowledge of God, for example, and on the moral wrong of suicide, we are still following the clear thought and the explicit statements of Augustine. What Augustine wrote to meet the sophisms of evil practices in the old heathen world is still, I believe, the most complete expression of the mind of the Church, where there is question of sentimental theories of some modern hybrid heathens, on sin and the law of reason and practice of suicide.

It is to be noted that these works, written before Augustine was ordained priest, are not mere essays in random and miscellaneous thinking. In his last *Review* of them he invites his readers to follow the plan and the order in which they were written. They were meant evidently to meet and to supply a

[13] *Soliloquia, Lib.* II cap. 15 and *De Immortalitate Animae* 1-2-3-4.

need in the social and cultural life of the Church. Education for Christian populations, in the schools of cities and municipalities of the time was dependent still chiefly on the old heathen standards. Judged solely from the subjects treated and the methods employed we can see and understand a purpose in these first products of Augustine's faith and Christian life. There is a plan here evidently to build up the culture of the time on principles of Christian thinking and Christian life.

This was a work for the general welfare that had a wider range, that was to be more fundamental and lasting in results, than the administration and the government of any one of the numerous little sees of Provincial Africa.[14]

When Augustine says that he was avoiding the office and the work of the episcopate, for which others judged him to be fitted and prepared, he makes a straight and true statement. It would be wrong however and unfair to common intelligence to infer that that statement means just the desire to shift the burden to other shoulders: such an attitude to work and responsibility is alien to the character of the man whom we know in his written works and his career before and after his ordination.

The work that Augustine was doing in the little community at Tagaste, the same work that he began at Cassiciacum, and continued at Milan and at Rome was to have a future. It was not quite the future that human prudence was planning. It is the future that Providence provides in the mercy of Him who has said Man to man: *Quid timidi estis, modicae fidei?*,[15] and again: *Ascende superius.*[16]

A glance at the Letters of Augustine's private correspondence during the years before and immediately after his ordination will show, I believe, how this fixed interest in right thinking was growing steadily, and how it extended to other widely separate centers by the coöperation of men whose names are identified with the work and the aims of Christian culture—Saint Jerome at Bethlehem, Saint Paulinus at Nola in Italy, Evodius, Alypius and Possidius in the communities and Episcopal Sees in Africa.

[14] In the conference held at Carthage in 411, to reconcile the Donatist we have the names of 286 Catholic Bishops. There were 279 Bishops belonging to the schismatic Donatist party who took part in this Conference.

[15] Matt. 8:26. [16] Luc. 14:10.

The subjects considered in the first fifteen Letters of this correspondence refer in particular and almost exclusively to the work which Augustine has in hand. The first Letter in the collection, *Ad Hermogenianum* explains what was meant by the sophistry of Theoretic Skepticism. Augustine points out the need of a solid working foundation in Logic and Epistemology. Ten of these Letters are written by Augustine to Nebridius,[17] and two are from Nebridius to Augustine. The point discussed in these twelve Letters are the main points that are found in Augustine's studies on the soul—the spirit nature of the soul, its powers in organic sense action, in mind, thought, memory, imagination.

The Letters written during these years to Romanianus,[18] Alypius, Paulinus of Nola, allude to facts in the production and the publication of written works, first in the normal surroundings of community life at Tagaste, then later at Hippo. Facts described in passing and by way of allusion enable us now to see how men lived and worked in the fourth century. They show arrangements of community life embodied now in the text of Augustine's written Rule. They reveal the man of self-discipline and control, a first asset always in training for the priesthood. They tell how these Letters were written, usually on wax-covered tables of ivory;[19] how written works were copied on skins and parchment and manifolded for the use of other centers in Italy, Gaul and Palestine. It was for this work, for its wider reach and the greater and more lasting common good, that Augustine was called from the tranquility of school life at Tagaste to be a shepherd of souls and a witness to the mind and the thought of the Church.

[17] Nebridius is the life-long friend of Augustine of whom Augustine says that he came from Africa to Milan, out of affection, just to be with him. Nebridius, together with his whole family, was later a convert to the faith. He died before the books of the Confessions were written—*Confess.*, VI-8-IX-3.

[18] Romanianus was the friend, who helped by material means to continue the school training of Augustine at Carthage, after the death of his father, Patricius. *Contra Academicos*-II-2.

[19] Non haec epistola sic inopiam chartae indicat, ut membranas saltem abundare testetur. Tabellas eburneas, quas habeo, avunculo tuo cum Litteris misi. Tu enim huic pelliculae facilius ignosces, quia differri non potuit quod ei scripsi, et tibi non scribere etiam ineptissimum existimavi. Sed tabellas, si ibi quae nostrae sunt, propter huiusmodi necessitates, mittas peto. Scripsi quiddam de Catholica Religione, quantum Dominus dare dignatus est, quod tibi volo ante adventum meum mittere, si charta interim non desit. *Epist.* XV-*Ad Romanianum.*

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A POINT OF DEPARTURE IN APOLOGETICS: A PERSON WHO KNOWS.

OUR LORD once compared the well-instructed teacher to the "householder, who bringeth forth out of his treasure new things and old."[1] Is there a condition to-day that necessitates a new approach in apologetics? Does the content-matter which the seminarian and the college student hear explained in the classroom actually meet up with or clash with the thoughts in the modern mind? Would a new dress for old truths win attention or soften the hate of the hater? Would a fresh emphasis on ancient beliefs arouse the indifferent man out of his slumber? When starting a conversation on religious topics should the Catholic begin with the words: "The Church," etc., or should he first introduce Christ to his prospective hearer? There is room for differences of opinions as to the answer to these questions. My own conviction is that our present situation demands that we bring a Person, Jesus Christ, to the front of the stage and re-emphasize, as coming from Him, certain of the truths which fell from His lips.

When we analyze the forces in modern life which destroy faith in God and in the Church we quickly recognize many of the new diatribes as very similar to the ancient calumnies. Accusations of political intrigue, the bogy of allegiance to a foreign power, open charges of corruption among the clergy with a view to discrediting the priesthood as a whole, innuendoes concerning intellectual slavery, deliberate denial of God's rights —all these, and others, bear the marks of hoary age and of eras in which the State or individuals seek to rule the human conscience.

Likewise the programs proposed carry mottoes which have an alluring appeal to men in general. There is always a tempting offer of justice for the defeated and of equal opportunity for all. There is usually something that has to do with release from moral restraints. There is also a promise of prestige for the individual or a picture of power that will be his.

Repetition of old charges, however, is accompanied to-day by new theories and fresh techniques. Modern movements are usually promulgated under the guise of science. Not that the

[1] Mt. 13, 52.

honest scientists are implicated, but the propagandizers know how to pose as being scientific. Karl Marx is only one among many who claimed that they had discovered the scientific laws of society. The evolutionary march was assumed to outlaw all ancient truths and practices. Delighting in animalism, many a modern has only a sneer for immortality. We now have the sight of men rejoicing that they are clods of the earth rather than children of God. The building of society on hatred of all religion is a new phenomenon, and much more vicious than the French Revolution. Moreover, the quickness with which these programs reach down to the masses is unique. Never before has such an effort been made to take children from the cradle and to fill them with hate. Never before have such disruptive forces wormed their way into the home.

Much difficulty is found when attempting to catalogue the type of people with whom we have to deal when presenting religious truth. There remain many earnest Protestants who have a sense of the divine. We know that there are non-church-goers who actually long for the truth. Many of the haters of religion base their attitude on misinformation. Not a few honestly regard the Church as being on the side of the exploiters of humanity, and there are those who have fallen away from religion and who are filled with bitterness against the Church. The pseudo-intellectuals might often be classed with the Pharisees of our Lord's day. Their unvoiced argument is: intelligent people are not in church and surely such people cannot be wrong. Ridicule and misrepresentation are their weapons.

The easiest way to characterize our era is to give it the label of indifferentism. A professor of an eminent institution has recently written a book in which he claims that his aim is to arouse men out of their indifference; and he proceeds to do so by asserting the futility of all arguments for immortality. However, writers are not wanting who claim that the age is alive with religious rumblings. While the philosophies of the last few centuries have percolated down to the man in the street and have brought about a man-centered and self-centered world they have also brought disgust to many of their devotees. Not knowing God, man is unable to know himself. When God is cast out of the picture and caricatured in every shape and form it is not surprising that man should go awry in seeking

within himself or in society the goal of life. Consequently, the old human problems bob up continually. For the purpose of this article it may be said that fundamentally most of the modern questions reduce themselves to the nature of man and the nature of God. Indifference may lie like a dead weight over the conscience of the majority, but there is an important minority waiting for the light that can shine into the valley of darkness.

The slowness of conversions, the vastness of the estimates on leakage and the discouragements in connexion with the effort to arouse men out of indifference have generated in some quarters the attitude that it is better to take care of our own and to forget the others. Some ecclesiastics assert that it is futile to attempt to carry religion out to the masses. The masses should come to them. On the other hand, one man of zeal remarked that his main obstacle was indifference among the clergy. Recently, a priest told a rather well-instructed young woman that if a non-Catholic brought up the question of religion it was all right for her to discuss it but that she should never take the initiative in such matters.

Such a view does not square with the pronouncements of the Popes. In his encyclical on catechetics, Pius X held that the "main cause of the present indifference and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things."[2] Just last year, in the encyclical on the priesthood, Pius XI wrote: "Our Lord saw the multitudes 'lying like sheep that have no shepherd.' Such multitudes are to be seen to-day not only in the far distant lands of the Missions, but also, alas, in countries which have been Christian for centuries. How can a priest see such multitudes and not feel deeply within himself an echo of that divine pity which so often moved the Heart of the Son of God?—a priest, we say, who is conscious of possessing the words of life and of having in his hands the God-given means of regeneration and salvation."[3] "It is the priest's task to clear away from men's minds the mass of prejudice and misunderstanding which hostile adversaries have piled up. The modern mind is

[2] ECCLESIASTICAL REVIEW (June, 1905), 600-601.
[3] *Ibid.* (March, 1936), 280.

eager for truth and the priest should be able to point it out with serene frankness." [4]

The confusing aspect of the scene for a youthful Catholic apologist is the distance that separates him from his prospective listener. They live in worlds apart. The language of one is unknown to the other. The Catholic, brought up in an atmosphere where God, Christ, divinity, Church, grace, sacraments, sin, prayer, priesthood, infallibility and sanctity are familiar terms enters a world where such words are unrecognized or where there is antipathy to them. Religious terms have an empty sound in the ears of millions. Some years ago an alert, honest, well-intentioned young man, graduating with an A.B. from a large university, did not know the meaning of the word Christ. A little child once said that God was a word his daddy used when he was mad.

While it may be presumed that a man of prayer and of intelligence will make adjustments in his apologetics to meet a situation, it is surprising to learn how few sermons arrest the attention of those in church or answer the thoughts of those not in church. What is the advantage of defending the use of images, or of proving that the Bible is not the sole rule of faith, or of showing that the Church is a visible society, when the adversary is spreading the report that Christ was an ignorant man who believed in devils and in the approaching end of the world and that God was a term invented to scare primitive people? To dilate on what the Church has done for humanity in the past does not refute the ranting of the communist that the Church is the mouthpiece of the capitalist.

Adjustments to the mentality of the moderns is, of course, not easy. While we cannot cease insisting on objective truth we can at least attempt to understand those prejudices that warp the judgment of so many. The old Protestant notion of religion as " experience " or as " conversion " still colors the scene. The vagueness of subjectivism and of pragmatism has penetrated American thinking. Pseudo-intellectuals profess a horror of anything that touches on the metaphysical. Anti-intellectualism characterizes many of the " isms ".

Apologetics is a system. It is a closely-knit method of argumentation. It may be said to have been written for intellec-

[4] *Ibid.*, p. 282.

tuals. On the other hand do we sufficiently realize the meaning of the fact that communism began its career by slaying the intellectuals? Movements to-day are frequently from the bottom up. Widespread literacy has resulted in whole multitudes imagining that they, individually, are capable of ruling the world and of solving its problems. History is now being re-written from the viewpoint of the people. It has become customary to speak of *volksgeist* instead of *zeitgeist*. That implies that for popular consumption apologetics ought to be arranged so that it can be more easily grasped by those who are unacquainted with logical sequence, historical background and theological lore. Language must be used which the people can understand. Very little can be taken for granted. Old techniques do not always meet new situations.

Apologetics rightly breaks swords with the subversive principles underlying the theories advanced by the leaders or originators of mass movements. But a theory is publicized to-day and gains adherents before the apologist can reach the victims. Error spreads more rapidly than truth. Moreover, error or a theory is usually phrased in some nice slogan which can readily pass from lip to lip. The slogan is accepted not only because it appeals to something the individual wants but also because it is attached to some name that has prestige in the popular mind. Marxian ideas were hotly debated in the last century when communism was still a theory. Now, however, that Marx has become established, communists would rank as heresy or mortal sin any variance from what Marx said. *Ipse dixit* is the final court of appeal. Strict Marxists attach infallibility to their deliverer. It may likewise be said that the phrase " New Deal " caught the popular imagination not only because it appeared to offer something to those in need but largely because the name behind it had first taken a firm hold on the popular mind. A thing is held to be good because a certain man proposes it. So strong is this tendency in human nature that even the intellectual, Henry Adams, is reported to have written to a friend: " I need badly to find some man in history whom I can admire."

Much as he would like to have theories debated on their merits, the Catholic apologist senses that in a day when objective truth is denied, when every man considers himself a judge of heaven

and earth or quotes his favorite hero, he, the Catholic, must have at his command a name that carries weight with the masses. And here he is often at a loss. Up till modern times the very majesty of the name of God silenced many an opponent. A statement from Scripture or a word of Christ was presumed to offset any human speculation. When controversy raged it was over the meaning of Christ's statements. At present the number who reject God and simply ignore Christ is not only large, it is frightening. There are, of course, millions who long for God and for the truth. The classic methods in apologetics apply in the case of such people. But for the others the first essential is to restore the prestige of the divine Name. Ignorance of Christ is both a challenge and an opportunity. We need to return to the Pauline practice of preaching the "unsearchable riches of Christ." [5] In fact, the Epistle to the Ephesians would make a very good source book for modern apologetics. In proportion as the new messiahs are described as saviors of the race so much the more must we show that there is "no other name under heaven given to men, whereby we must be saved." [6] In all discussion of theories which touch upon the nature of man and of God we ought to expound the views of a Person who knows. When men prate about salvation through science or show their scorn of metaphysical propositions the point of departure in apologetics is a Name, that is, a Person who does not have to experiment or to discover, because He knows.

A further reason for some revisions in apologetics is found in the resurgence of Catholic Action and the enlistment of the laity in the project of teaching religion. Truth needs to be arranged handily for street presentation. The laity should be equipped with arguments which will strike home to those outside of the Church and who lack all philosophical and theological preparation. First, we must realize that religious knowledge, accurately presented, is a new thing to entire multitudes. Truth should be presented to them in such a manner that it appeals to their interest in themselves and in a language that they can understand. It must touch their felt needs. Secondly, the idea of imparting truth to an unchurched generation should not be dominated by a tone of defence. Hitherto we have thought

[5] Eph. 3, 8.
[6] Acts, 4, 12.

mainly of teaching the laity how to defend the truth. What is needed is positive exposition of the meaning of the truth to those who know nothing about it. Hence the laity need practice in simple explanation, in the manner of hooking up truth with modern life. All controversy cannot be avoided, but primarily our task is to imbue the laity with the conviction that they have something to *give* rather than something that has always to be defended. Truth has its own appeal if we are expert in expounding it. Many of those who deny God do not know who He is. Thirdly, truth has an added appeal when it is presented as coming from someone whom the moderns can be brought to admire. Therefore the laity need practice in speaking about Christ, the historical Christ first and later the Christ of the mystical body. If they cannot speak out of a full heart about our Lord, what is the value in training them to defend indulgences or infallibility? If the outsider does not know Christ, how can we expect him to accept infallibility? In his first encyclical, *Ubi Arcano Dei*, Pius XI wrote to the bishops: " Recall to the minds of the faithful that when they take part in your work and that of your clergy in carrying abroad a knowledge of Christ and teaching the lesson of love publicly and privately, that then they are indeed worthy of being hailed as a ' chosen generation, a kingly priesthood, a holy nation, a purchased people ' [7]; then indeed they will be most closely united to us and with Christ in propagating and installing the kingdom of God by their effort and zeal, then they will have well deserved the common peace among men." [8]

It is often difficult to interest the young in apologetics as such. And even many of those who are rated as knowing their religion do not love Christ. Have we been so interested in argumentation as such, in pros and cons that we have forgotten to attach students to the Person? A change is often noticed when the hitherto languid individuals awake to a love of the Person, Jesus Christ. When they are made to realize that He was human as well as divine, when they come to know Him " in habit found as a Man," [9] then they are motivated to do something for Him. A young man once wrote: " Jesus Christ has

[7] I Pet. 2, 9.

[8] *London Tablet* (Jan. 13, 1923), 41.

[9] Philip. 2, 7.

at last become to me an understandable Person. Formerly He was just a simile for God. Now it is different. Before me a Man appears who is my friend and helper. The surprising thing is my new understanding of and regard for my friends since the light of Christ has come to me." This reminds one of St. Paul: "The charity of Christ presseth us." [10] Deep attachment to our Lord is a spur to a spreading of the knowledge of Christ. In teaching religion as a system of dogmas and morals we often fail to let the students see the Person behind the system. We forget that it was love of this Person that drove the apostles to their martyrdom. Hate of the Church is not overcome until fair-minded individuals see Christ in the Christians. We must love Jesus before we can preach Him effectively.

We need not be deterred from teaching religion around our Lord by the fact that the most recent method of the intellectuals is to admit greatness in Christ but to paint Him as an ignorant man. So-called science is sitting in judgment on Him and decides that He was an innocent victim of the scientific ignorance of His day. Such an attitude merely requires that we begin with His humanity and work up to His divinity. There is a reason behind the denials of His divinity. It is a method of hiding refusal to submit to His commands. The old disease of desiring to measure God afflicts many of those who follow the fashion set by Strauss and Renan. However, human beings never lose their interest in persons. Discussion of persons is common ground even with those who do not want to talk religion. Honest humans will listen when they are told about the one Man in history who understands their problems. Hence we must begin where the apostles did, by making known the "power and presence of Jesus Christ." [11] We gain a hearing for Him by a portrayal of His character, especially His sympathy and insight into men. Gradually one can lead up to His deeds and then to His words or claims and to His divinity. Once He is established as leader, guide and friend, "yesterday, and to-day; and the same forever," [12] then the individual is prepared to receive dogmatic and moral truths as coming from Him. Attachment to the Person must precede exposition of the teachings and commands of Christ.

[10] II Cor. 5, 14.
[11] II Pet. 1, 16.
[12] Heb. 13, 8.

Christ's insistent emphasis on God as our Father would seem to be the first great truth on which the conditions of our day demand constant stress. [The Fatherhood of God theologically considered in the Trinity could come only after much ground work has been laid.] Perhaps the average Protestant and even many Catholics imagine that God is called Father because He brought into existence the first man and woman. Such a view misses the richness of our true relationship to God. He may be conveniently presented as our Father in a threefold manner, namely, Creator of our soul, Adopter at Baptism and Provider always. Modern materialistic influences require that we expound these facts which priests too often take for granted as being known. God actually enters into each human life before birth by creating the spiritual principle of man's life. The soul is not transmitted from the parents. Consequently, the ability to reason and the gift of free will come directly from God. The faculties of this soul, intellect and free will, make man resemble God. Man is of inestimable and individual worth or has intrinsic worth because he bears within himself this immortal image of God. The destiny of man is life with the Creator. Hence life on earth is but an introduction to an unending life. Moderns talk about the futility of living because they miss the basis of human worth. They have lost the reason for calling God, Father.

When Christ spoke of man being born again, of rebirth from above, He was implying that something is wrong with the natural man, that he cannot of himself reach his destiny. To restore to man his destiny, to raise him to a plane where he might reach his goal, the Son of God became incarnate so that acting as Man, as the new representative Man, He might lead men into eternity. Millions feel that they have no significance in life, that they have no status, that no one is interested in them. Consequently Baptism should cease being merely something that is taught to children and it should be put forth again with the prominence given to it in the early days of Christianity. The doctrine of God becoming man's Father at Baptism through adoption meets the modern craving to belong to someone or to some organization. The man in the street speaks about whether or not he "rates" with his fellow men. The real reason for his "rating" is that he is an heir once he is baptized. His Leader has won for him the right of entrance into a kingdom.

In telling men that they are sons of God through Baptism, Christ also revealed this Father as a kind, loving, merciful, patient Person. Men have a lurking fear of God. Christ revealed the relationship to be one of love.

Our Lord gave the world a further insight into God when He placed a Person behind what men call nature or nature's laws. The providence of God is responsible for the sunshine, the rain, the rose, the wheat and the marvelous arrangement of the human eye. No scientist, no inventor, no blind law originated the co-ordination in man's body and in the universe. We have the word of a divine Person that there is a Person behind nature. It is He who has provided for man.

The materialist will, of course, be quick to deny this threefold right of God to be called Father. However, no materialist can define materialism; he cannot explain thought, goodness, beauty. Negatively, science and philosophy can be brought to our aid in showing that the soul, which is simple and spiritual, cannot be divided or passed on. Likewise, they who object to God being called a Father because He fails to prevent starvation or to remove the drought, are like people who concentrated on the mole on Lincoln's face and decided that the whole man was ugly. Man's abuse of his free will does not destroy the goodness of God. The word of Christ interpreting God to us is of more value than all the inductions of the modern cynic. When Christ told us to call God our Father, He spoke with first-hand information on the relationship between God and each human individual. He uttered truth, not poetry or guesses.

The implanting of the dominant fact of the Fatherhood of God in order that men may learn their dignity and their destiny should be followed by solid teaching on the brotherhood of man. If the age of individualism is to be succeeded by the era of collectivism, it is expedient that the light of revelation guide man in his attitude toward brotherhood. They who reject God cannot legitimately speak of brotherhood. If men have no common Father there is no sense in using the word comrade. The vital doctrine of the Incarnation shows us that by taking flesh the Son of God became one of us. He did not speak of a vague, moral unity among men. He identified Himself with each individual and launched the idea of a supernatural bond as the ideal or the basis for brotherhood. The tie between men

does not arise from common material interests alone but from the divine sap that courses from the vine to the branches. We are members in the body of Christ who is the Head. The stern obligation to make no distinction of race, color, creed or class is not something devised by the communists. It arose in the hills of Palestine. We treat all men as brothers because they have a right to learn of their destiny and of their opportunity to be adopted. They have a right to our help, be it spiritual or material. Without this spiritual foundation-stone for brotherhood the modern will fast lose his sense of dignity and his freedom. In giving himself over to the State he gives up individuality and becomes merely a cog in the " collective." In the scheme of Christ, man as an individual remains of supreme worth and yet is part of a whole in which his personality is not crushed. As a cell in the living organism he has a definite objective which is to seek to be that type of workingman, professional man, office man, husband or wife that his Father will be honored by the way he lives. At the same time he draws his sustaining power from membership with the Head. This goal throws him outside of himself, and prevents the self-centeredness of individualism while yet not merging him into collectivism. To Christ we are indebted for this knowledge of how to treat our neighbor.

Modern man understands the necessity of technical preparation for the various professions or trades. He knows something of the difficulties in reaching perfection in any line. He often laments his lack of ability in this or that human endeavor. He is also conscious of failings in himself; and he is interested in the problem of human suffering. From his desire to fit himself for some technical field we can lead up to the third astonishing reality of life, namely, the necessity of a technical preparation for life with the Father. This doctrine of the supernatural life, which Catholics call grace, is a distinct shock to individuals who consider themselves self-reliant. Modern man easily imagines that he is capable of choosing the preparation necessary for heaven, even when he admits that there might be one. Decency is his slogan. Not knowing God or the meaning of holiness he does not understand our use of the words grace and sin. Propaganda has convinced him that sin is an outworn notion. Hence, original sin, the loss of the means necessary for the goal,

redemption or restoration through the sacrifice of the God-Man and the sacramental principle are points that may at first amuse him but later intrigue him. When the supernatural life is explained as the necessary technical preparative, as something which the Leader has deposited in the divine bank for those who accept His leadership, then the muddy views of the materialist begin to look repulsive. The normal life which men should live is the supernatural one. It is open to all without distinction. It corresponds to those higher desires which men feel in their hearts now and then. Christ alone knows what prepares men for their immortal career. He invites men to taste and to see that the acquisition of this life is the road to happiness here and now.

The fourth basic principle which flows from the words used by the divine teacher of Palestine concerns a certified agency for the transmission of the truth and the grace which He brought to man. Truth and grace are the most important possessions of the human race. Christ would not have been a wise legislator had He not arranged for a safe means to transmit to us our most precious treasures. Truth needs protection and interpretation. Men need to know the time and the conditions under which they receive the supernatural life. Thus the nature of the Church, an organism, is required by the character of the gifts which the God-Man donated to the world. The institution, the Church, is therefore seen to flow from the Person who in His own life upon earth taught, governed and sanctified and who continues to do so in His organism.

These four underlying principles have not been phrased as dogmas because the unchurched individual has much difficulty in understanding our terms. Under such a condition it is psychologically better to make a Person the point of departure in apologetics and to end with the institution, the Church. These four fundamental concepts do not exhaust, of course, the truths that need to be taught. But if we equip the laity with a knowledge and love of our Lord they can conveniently remember these principles and, while gradually growing into a fuller appreciation of their meaning, they can meanwhile present them to their acquaintances as something which the divine Leader wished all men to learn.

In regard to the manner in which a hearing may be obtained for these truths of the God-Man we need to recall the methods of the saints. Christ made moral truth just as emphatic as dogmatic truth. He summed up the moral law in the double commandment of love of God and of neighbor. In His own life He presented truth in action, in practice. We need to imitate Him and His saints. Our teaching will be effective only when accompanied by action. The moderns, alienated from the Church and from God, will pay scant heed to our exposition of the truth until they see our works. The rank and file will be won only by priests of sympathy who are living the truth, by deeds such as those performed by *The Catholic Worker* group. One who is on the firing line for social justice acquires prestige even among the enemies of God and of the Church. Any crowd quickly senses a priest or lay person who is actually sympathetic with the outcast and the downtrodden. Damien is a far greater apologist than those of us who write articles or books. Ozanam frequented the alleys and the slums as well as the classroom. A small minority are interested in truth as truth; the majority are moved only by kind deeds.

Finally, an individual who is made sympathetic toward the truth by Christlike deeds will see the necessity of worship of our Father, of maintaining contact with that Father. He needs to be shown the duty of prayer, and not only prayer as petition but as praise, atonement and thanksgiving. And here is the opening for the doctrine of the Eucharist. The Mass can be explained as a public and collective offering or presentation of a gift by the entire group—a giving of something to our Father for the purpose of praise, atonement, petition or thanksgiving. Communion follows as a return gift from the Father which binds the members of the group together, aids them in conforming their wills to God's will, and at the same time supplies that technical preparation which enables the individual to enter into the life of the Trinity and to enjoy it.

The positive portion of this article may be summed up in this manner. Our divine Leader has informed us that:

I. God is our Father—soul—human worth
Baptism—status
providence—provision for us

II. All men are brothers—sons of the same Father
each one dear to God and to be treated as a brother; all who accept Christ are one body with Him as Head

III. Supernatural life is the privilege of all—fall
redemption
sacramental principle

IV. Living agency for the transmission of truth and grace—the Church

V. Truth must lead to action—love of God
love of neighbor

VI. Contact with and preparation for life with the Father through
—prayer
Eucharist

When attempting to teach and practise these truths we need continually to keep in mind that the Person is the point of departure. We must keep His figure constantly before our audience. His doctrine can never be separated from Him. The practice of moral truths must be in obvious imitation of Him. This is nothing else but the Pauline practice. We and the laity may win a hearing for Christ if the moderns come to regard us as His ambassadors. Hate, prejudice and the desire to quibble on points of doctrine will melt away only when face to face with a messenger who reflects the Master. A path for grace will be opened more by what they see in us than by what they hear from us. If they are enabled to look into our lives and to find Christ there, then they will more readily yield to Him.

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A RURAL PROGRAM FOR VINCENTIANS.

THE comparative weakness of the Catholic Church in the rural districts of our country has long been a matter of regret. During the past few years the Rural Life Bureau of the National Catholic Welfare Conference has been making an effort to correct this condition, and with considerable success. There is one respect, however, in which we have always been, and still are, woefully weak. In the matter of organized charities we might as well admit that so far as our country parishes are concerned, organized charities are practically non-existent. Whether this is one of the causes of the weakness of the rural churches, or whether it is an effect thereof, is a matter which need not be discussed. It is of much greater importance to realize that a remedy for this condition lies ready to our hand. The remedy is the Society of St. Vincent de Paul.

We must admit that in the United States, the Society of St. Vincent de Paul has never proven much of a success outside our larger cities. As a matter of fact, there are very few places outside the cities and larger towns where any attempt has been made to establish the Society. This is the more strange, since, at least in the eastern dioceses, many of our country pastors are young men, who have previously been assistants in city parishes in which there were very active and successful Vincentian Conferences. In some of these country parishes, we also find laymen who have, at some previous time, been active workers in the Society.

We must frankly admit our belief that the Society of St. Vincent de Paul should be the basis, the foundation, upon which any system of Catholic charity, whether in the city or in the country, should be built. Its organization follows closely the lines of the organization of the Church itself, with a Conference in each parish, and in the larger cities, a Particular Council to coördinate the local Conferences. In this simple and effective organization it avoids the error which so many organized charities have made, of building an inverted pyramid, with a central office and staff, but no basis of support in the parishes. We would point out, moreover, that according to the Catholic theory of charity, the burden and responsibility for the care of the poor, whether the poverty be financial or spiritual, rests primarily upon the parish and the pastor.

In order to show our reason for feeling that the Society should be the basis for any comprehensive charity program, let us restate certain of the fundamental principles upon which it is organized—principles which are known to every member, and by them constantly kept in mind. In the first place, the primary purpose of the Society and all its works, is the spiritual improvement of the members themselves. The works of charity which they perform are the means to the accomplishment of this end. Since they are performed with an eye solely to the greater honor and glory of God and the good of souls, it is, in the final analysis, not a matter of supreme importance whether the efforts put forth are blessed with complete success or not. In fact, we may confidently hope that God will bless us with greater spiritual rewards if we are deprived of the natural pleasure of viewing the success of our own efforts. If the primary purpose of the Society is the spiritual improvement of its members, then its secondary purpose is the spiritual improvement of its clients. As is pointed out in its rules, the giving of material relief to those in need is the " open sesame " to their hearts and the first step toward a spirit education or a moral reformation often badly needed.

The second basic principle of the Society is that no work of charity is foreign to the Society. This makes for a flexibility of program which is broad enough to include almost any desired work of piety or charity. It is true that we are in the habit of considering the Society specifically as an agency for the relief of the poor in their homes. That is the most common need, the simplest work to undertake, and the one which lies readiest to our hand. In the larger cities, we find a population concentrated in a small area and a similar concentration of the poor. Amongst these city families, we find many in which the first incidence of sickness or lack of employment striking the bread-winner, produces a condition of complete destitution, in which they are immediately dependent on others for all the necessities of life.

We find the poor in the country also. But poverty there is seldom so grinding or so complete. In many cases, the family owns its own home, or if not, rentals are so low as not to be much of a problem. Fuel can usually be secured for the cutting. At least a part of the family food can be secured from the

kitchen garden. Clothing, also, is much less of a problem in the country than in the city. Therefore, while the rural Conferences will always find some families in need of the commoner forms of material relief, the rural Conference will also find that its funds will reach much further in their support. Because of this fact, the rural Conference has an opportunity to turn its attention to other forms of the temporal and spiritual works of mercy. Of course, in so far as the rural Conference does find those who need food, fuel and clothing, its first care should be to provide these primary necessities of life. There are other necessities also which the poor require, such as medical and dental care, and occasionally legal aid and advice. Free clinics and legal aid offices are, of course, non-existent in rural communities. When the need arises, however, the rural Conference can usually provide for these requirements in any specific case by a direct approach to the local professional men who are invariably glad to donate their services at their own offices, whenever they are assured that the need is a worthy one and that a proper investigation has been made by those qualified to pass on the matter.

There is one work of charity which is commonly overlooked by our city Conferences because of the press of more urgent temporal needs, which might well be taken up by any Conference. I refer to visits to the sick in their homes, and this entirely irrespective of whether these sick persons are in any sense poor or not. The mere visit to a person who is confined by sickness or injury to his bed, or at least to the confines of the home, is in itself an act of charity. If the visit is not so long as to be tiresome, and the conversation is bright and cheering, a visit is generally appreciated. Such a visit will, moreover, give our brothers an opportunity tactfully to note whether there is any assistance which might be needed, either by the sick person or by the family. It may be that some aid with the chores would be greatly appreciated. If it is planting or harvest time, our brothers might well take the lead in organizing the neighbors to do the planting or harvesting, which an incapacitated farmer could not do himself. Country people are generally more than willing to assist in matters of this kind, and only need the suggestion from those aware of the circumstances to take up the matter with enthusiasm. Our visiting

brothers, of course, will make inquiries in Catholic families as to whether the sick person has received the Sacraments recently and will make arrangements for the priest to visit the home. If the sickness should prove fatal, the family may welcome their assistance in making the necessary arrangements for the funeral, notifying relatives, providing pallbearers, and so forth. One final act of charity would be to counsel with the widow, and advise her in such matters as collection of insurance and the investment of money received therefrom, the arrangements for closing the estate, selling property, *et cetera*. Friends seldom feel free to offer advice in matters of this kind, unless it is specifically asked by the widow, and yet, in many cases, it is quite evident that it is badly needed. Since the members of the Society of St. Vincent de Paul occupy, as it were, a semi-official position as representing the Church and the pastor, there need be no hesitancy in their broaching this subject, and no fear that their inquiries will be resented.

The visitation of persons in hospitals, poor farms or prisons has always been a common activity of the Society of St. Vincent de Paul. These institutions do not commonly occur in country parishes. There may occasionally, however, be a small hospital, county poor farm, or a local jail, and the inmates of such places as are located in small towns or villages, will appreciate a visit from our members far more than do those confined in institutions in the larger centers of population. Of course during such visits Catholic reading matter is distributed and arrangements are made for inmates who are Catholics to approach the Sacraments.

Unfortunately, there is hardly a parish anywhere that does not have within its confines lax and negligent Catholics, and since our brothers in the country will not be overly busy providing the basic necessities of existence, they might well make the visitation of lax Catholics a major activity This, of course, requires zeal, and also requires a great deal of tact and understanding. We cannot expect to remedy the negligence of a lifetime by one or two short visits, but if our rural Conferences maintain a list of all the families within their territory who are negligent in the performance of their spiritual duties and make a practice of visiting them at intervals, leaving on each visit some Catholic papers and magazines, urging them to attend

occasional missions, urging them to make their Easter duty and go to the Sacraments, we may be sure that this activity will eventually be productive of immense spiritual gain. They should in every such case keep a record of the names and ages of the children in these families, and should make a special effort to see that these children attend the Sunday school or the vacation school if one is provided, and that they approach the Sacraments at regular and frequent intervals. Parents who are themselves negligent and who give their children bad example will in most cases, strangely enough, welcome such activity on behalf of their children by our members. Very frequently the example of the children eventually shames the parents into more frequent attendance to their own religious duties. It should, of course, be thoroughly understood that the pastor of the parish, or one of his assistants, act as spiritual director of the parish Conference. He is frequently present at the Conference meetings, and is at all times familiar with the work of the Conference, especially the spiritual work. The Rule prescribes that no important work can be undertaken without the explicit approval of the ecclesiastical authorities. Indeed, the Society might well be considered the prototype of Catholic Action as understood to-day.

One type of activity which we would like to see many of our Conferences undertake, especially the Conferences in small places, is what might be called a " current census." In the long run much good could be accomplished if our Conference members would make a practice of paying a visit to any new families moving into the parish, with a view primarily of ascertaining whether or not they are Catholic. Cards should be prepared giving the location of the Church, the hours of Mass and other services, and similar information. These cards, of course, would be presented to the newcomers. If the family proved to be Catholic, the names and ages of all of the members should be ascertained, and such essential information as to whether they had performed their Easter duty, and what Sacraments the children had received. This information should then be immediately transmitted to the parish priest and, of course, arrangements should be made by the Conference visitors to place the children in the parochial school or in the Sunday school, as the case might be.

Of course, these newcomers would aften prove to be non-Catholics. In that case, our visitors should give them a friendly welcome to the neighborhood, should assure them that the Catholic church is always open to them, and should issue a specific invitation to attend, especially on any occasion of special devotion. They would thus, undoubtedly, come in contact with many well-disposed persons. A list should be kept of these families, and the visit repeated at intervals depending on circumstances. If this practice were consistently followed, we would bring into the Church many fine converts who now remain outside her doors mainly from timidity and the lack of a personal invitation from someone whom they know.

Whenever a mission or triduum is given in the church, the Conference should make a special canvass of these well disposed non-Catholics as well as of all lax Catholics, and should urge them to attend. In this connexion, we would urge upon our missionaries the advisability of preparing for advance distribution, a card of convenient pocket size, showing the dates and hours of services, and listing the specific subjects discussed on the various dates. This is a common practice with the Paulist Fathers, and should be more generally adopted. We commonly invite non-Catholics to our missions even when a strictly non-Catholic mission is not given, but a general invitation to a series of mission sermons is not very attractive to the stranger without our gates. If, however, they are handed such a card, it is safe to say that one or two of the subjects discussed would at least arouse the curiosity of many non-Catholics sufficiently for them to attend on those occasions. If they do attend one or two of the services, in most cases they will be glad to return for others, and may even be sufficiently interested to take instructions. In any case, misunderstanding in regard to Catholic belief and practices will be removed and a more cordial spirit promoted between Catholic and non-Catholic neighbors. This is something which is badly needed in many rural districts, and we are ourselves chiefly to blame for our negligence in making little or no effort to correct the condition.

In many portions of our country, we have, at certain seasons of the year, transient laborers in considerable numbers living in temporary camps or barracks and working in vineyards, hop fields, orchards, *et cetera*. A considerable portion of these sea-

sonal laborers are Catholic, and they are, of course, almost always Catholics who are very poor and poorly educated. The living conditions, and frequently the moral conditions amongst them are sometimes nothing less than deplorable. Our local Conferences could do much good if they would make a canvass of these laborers, many of whom are accompanied by their wives and children, and would make arrangements for them to hear Mass in the nearest church, and to receive the Sacraments. This would inevitably lead to many opportunities for various other acts of Christian charity in their behalf. Our brethren in England have found this type of work very fruitful, but in this country it has been almost totally neglected, and we can not excuse ourselves of grave negligence in the matter.

Wherever a Conference of the Society of St. Vincent de Paul is established it should get in touch with the appropriate local civic authorities as soon as it is functioning smoothly. We must recognize the fact that the State is assuming an ever increasing responsibility for relief and social security, and that the public authorities will in the future provide for the poor many of the services which have hitherto been provided by private charities. This is both an advantage and a detriment. It is an advantage in so far as it relieves the Church of the necessity of raising such large funds for relief. It is a detriment in so far as it deprives us of the opportunity of bestowing those temporal favors which often soften the hard hearts of those who need spiritual regeneration or moral reformation. Our Catholic citizens are paying their share of the cost of these services whenever they pay their taxes. If we fail to see that those of our Catholic poor who need and are entitled to such services receive them, then we are simply neglecting to get that to which we are entitled. We have to foot the bill whether we take advantage of these services or not. The National Social Security Act is a case very much to the point. This is an enabling act which offers federal funds to the various states of the Union on a matching basis, to provide old age pensions, unemployment compensation, maternal and child help, medical and surgical treatment for crippled children, aid for dependent children in their own homes, *et cetera.* The average individual who may be entitled to receive the benefits of this act, is usually at a complete loss as to how he should proceed to secure these benefits. The local Conference of the

Society of St. Vincent de Paul should, in every case, be ready to act as an intermediary in securing for its clients the necessary information as to the benefits to which they are entitled, under what conditions, and from what source; and likewise, in advising and assisting them in preparing and filing their applications with the proper authorities. We know of at least one State Department of Public Welfare, which is the local administrator of these benefits, which has specifically requested our aid in these matters, and likewise in visiting pensioners under the act.

Rural districts seldom boast Juvenile Courts, but juvenile cases occur in rural districts as well as in the city. The rural courts are commonly not provided with the proper facilities to operate as they do in the larger cities, and the rural Conferences should take the opportunity to offer their services to the judges of these courts, for the purpose of investigating such cases before they come to trial, of making recommendations as to the treatment of Catholic children and of supervising them if they are released on probation. The Church has suffered in the past the loss of many souls because, in such places, there was no Catholic agency prepared to act as " next friend " to dependent and delinquent Catholic children, and, because of this fact, they are frequently sent to non-Catholic institutions or placed in non-Catholic homes. The same procedure should be followed in the matter of mothers' pensions and similar aids which may be granted by the various Courts. The rural Conference should at all times be alert to note opportunities of cooperating with local civic authorities whenever its coöperation may be for the good of souls.

Our Vincentians should, however, not wait until children are branded as delinquents before they manifest their interest. They should strive to anticipate and prevent this calamity. Almost every Conference will have members who like children, understand them, and " have a way " with them. These men should be assigned to, and encouraged in such works. It is often amazing how readily the child who is a problem to parents or teachers will respond to a little kindly interest from a person outside the family. The organization and direction of Boy Scout troops and the undertaking of Big Brother activities in individual cases are fitting activities for any Conference.

If there is no Confraternity of Christian Doctrine in the parish, there may be need for the Conference to undertake catechetical instruction. If a careful survey is made, groups of children will often be found who are so isolated that it is impractical for them to attend Sunday school classes at the church. They should be gathered regularly in some convenient home and a member of the Conference should instruct them there. In the outskirts of Seattle, Washington, is a thriving parish with a large parochial school which is the outgrowth of just such a catechism center started by the Society of St. Vincent de Paul. Before the first class was ready for Confirmation so many Catholic and mixed families had been discovered that the Bishop erected a new parish. Very few of the parents or children had previously gone regularly to Mass. And these were mostly native Americans.

One of the regular activities of the Society of St. Vincent de Paul has always been the distribution of Catholic literature. At the present time, when so much of the current literary output is vicious from a moral standpoint, and heretical from the standpoint of faith, there is hardly any work which is more greatly needed. Many Conferences make a practice of placing the current weekly diocesan organ and other Catholic periodicals on sale at the church doors on Sundays. This provides a source of income and also gives a wide distribution to Catholic reading matter. Another activity of the same type is the maintenance at the church entrance of a pamphlet rack with an assortment of pamphlets for sale at a few cents each. The Conference visitors should make a regular practice of leaving Catholic papers and magazines whenever they visit the families of the poor, the sick, the indifferent Catholic or the well-disposed non-Catholic. If the Conference will place near the entrance of the Church, a neatly painted box with a hinged lid, and will have the pastor make an occasional announcement from the altar requesting the parishioners to leave their Catholic papers and magazines in that box as soon as they are through reading them, the Conference will find that it has available, an ample supply of such good reading matter at no cost to itself. The parish lending library, for which a small charge might be made, is another form of this activity which could be fruitfully undertaken in many small towns.

Space will not permit the discussion of the matter of raising funds at this time. Some funds, of course, are a necessity, but it will be noted that most of the suggested activities for our rural Conferences are of the type that would require very slight expenditures of money. The presence in the church of a poor box, with occasional references thereto from the altar, or the taking up of a monthly collection for the poor, would probably provide ample funds. There is one thing in this connexion which we do desire to emphasize, however. The observations of many years in many sections of the country have convinced us that the collection of funds for the Society of St. Vincent de Paul never results in the slightest reduction of the current income of the parish. On the contrary, generosity to the poor usually brings God's blessing on the parish in a material sense as well as spiritually.

It is not to be expected that every Conference will undertake all of the various types of work suggested in this article. We have set out to demonstrate that there is no lack of opportunity for fruitful work if we have the vision to see the opportunity and the zeal to embrace it. It is expected that the Conferences will concentrate on those types of work which seem to be most needed locally, while at the same time they are prepared to meet other needs as they may arise. Not every Vincentian is interested in every type of work. The president of the Conference should strive to see that each member has some specific duty to perform, some visit to make, each week. There is nothing that leads more quickly to a loss of interest than a failure to keep the members busy.

Modern conditions make the problem of rural charities much simpler and make it possible to accomplish much good with a minimum of time and effort. The rapid extension of good roads, the universal use of the automobile and the telephone make the problem of communications a simple one to-day. Where the Conference members drive considerable distances their reimbursement on a mileage basis for their expenditures for gas and oil is a proper use for Conference funds.

In the organization of a Conference of the Society, the greatest care should be exercised in the selection of members. In the Rule Book, the qualities which members are expected to have are discussed very clearly. Not every man who is a prac-

tical Catholic or a good contributor is qualified to undertake this type of work. The initial selection of members will naturally fall upon the pastor of the parish. He will be well repaid in the success of the organization for giving the most careful consideration to their selection. Under no conditions should a public announcement be made with a call for volunteers. This inevitably leads to the enlistment of the enthusiast, the " joiner," the man who is attracted by every novelty, and the man who is lacking in tact and discretion. If a public invitation has been issued and they offer their services, it is almost impossible to debar such men without causing hard feelings. If admitted, they will eventually drop out, but before doing so they will have discredited and disrupted the Conference by their indiscretions and misdirected zeal.

Once the members have been selected and the Conference has been organized, they should be encouraged to use their own judgment and act on their own initiative. The pastor or his assistant acts as spiritual director. He should point out possible activities, report cases requiring the attention of the members and warn them if they are in danger of making serious mistakes. He should, however, insist that they make their own decisions and act on them, and he should refuse to do anything which the lay members can do themselves. In this way he will build up a force of competent, dependable lay auxiliaries. It is a very natural tendency, but one which should be resisted, for the newly organized Conference to lean too heavily on the judgment of the priest even in purely secular matters. The Vincentians should be encouraged in independent judgment even if they do make occasional mistakes. It is a good thing for the spiritual director to absent himself at times from the weekly meetings in order to force the members to act without consulting him. On the other hand, his frequent presence at the Conference meetings is a great encouragement and shows the members that their efforts are appreciated.

In this rather sketchy paper, we have tried to point out an opportunity which is being overlooked. We lay no claim to originality of thought. Quite the contrary. All of the suggested activities have been successfully undertaken by American Conferences of the Society of St. Vincent de Paul. Neither is the list intended to be exhaustive. Every pastor could suggest

other works equally opportune. There is no lack of man power. Every parish has good Catholic laymen who are fitted for this work, but who need leadership and direction. They are willing to do the work when it is pointed out to them and they will find joy and spiritual betterment in the doing. However, they feel, mistakenly of course, that the initiative in such matters must always come from the priest. Peter has spoken. Successive Popes have expressed a desire to see a Conference of the Society established in every parish. The financial needs are small, though greater funds mean greater opportunities. Why, then, should not every pastor in the country, as well as in the large cities, point out to his men this opportunity for service and Catholic Action for the greater honor and glory of God?

CHARLES ALBERT.

Seattle, Washington.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A PRACTICAL ANGLE OF CONFIRMATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The bell rings. A call to the office.

"Father, may I have a baptismal certificate for my little girl? She's going to be confirmed."

The safe is opened and the certificate made out.

Half an hour later. The bell rings. A call to the office.

"Good evening, Father. I am getting confirmed next month and I need a baptismal certificate."

The safe is opened and the certificate made out.

Fifteen minutes later. The bell rings. A call to the office.

"How do you do, Father. I came to get a baptismal certificate for Johnnie. He's being confirmed this year."

Multiply that by ten, or whatever is the proper multiple for the given place, and you have a picture of what happens in very many rectories each year at the season of Confirmation.

Wouldn't it be much more convenient to have on hand the names of all those from any parish, particularly a neighboring one, who are to be confirmed and who were baptized in one's own parish? This would mean only one call to the office, one opening of the safe, one making out of certificates, for anywhere from two to a dozen persons.

Here is a scheme, not original with the writer and already followed in some places, whereby such convenience, plus several other conveniences, is effected.

All those in the Confirmation class are given a slip like this:

ST. MARY'S CHURCH
65 BLANK ST.
NULLIBI, N. W.

Name .....
(Last Name) (First Name)
Address .....
Date of Birth .....
Father's Name .....
Mother's Maiden Name .....
Church of Baptism .....
Address of Church .....
(Name of Street)
.....
(City, Town or Village) (State)
Confirmation Name .....
Sponsor of Confirmation .....
Address of Sponsor .....
Parish of Sponsor .....
Is Sponsor Practical Catholic? .....
(Yes or No)

A word concerning some of these items. The last name is put first for filing purposes; and *Last Name* and *First Name* are preferred to *Family Name* and *Christian Name* as being clearer to children. The address of the one to be confirmed is necessary in case one should desire to check up on some point of information later on. Special emphasis is given to the address of the baptismal church, particularly to the post office address, so that the church, if an out-of-town one, may be easily found in the *Directory*. The question about the sponsor will help to assure the choice of only practical Catholics.

These slips are given out to all those to be confirmed about six weeks before Confirmation. The early date is advisable so that ample time may be left for the obtaining of baptismal records from distant places.

When all the slips are in, the appropriate information is placed (by a secretary, if there be one) on 3 x 5 cards, made out in the following fashion. A is one side of the card, B the other.

A

Name .....

Date of Birth .....

Date of Baptism .....

(To be filled out by priest)

Father's Name .....

Mother's Maiden Name .....

Church of Baptism

.....

(Name of Church)

.....

(Address)

B

Confirmation Name .....

Sponsor's Name .....

The person whose baptismal record is is on the reverse side of this card and who was baptized in your church received the Sacrament of Confirmation at St. Mary's Church, 65 Blank St., Nullibi, N. W.

Date of Confirmation .....

Kindly transfer above data to your baptismal records.

If it should not be desirable to mention the church of Confirmation on the printed forms, so that the latter might be used by any church, a slight change is necessary. The slips outlined above would simply omit the name of the church on the top; and the B side of the card would run this way:

Confirmation Name .....

Sponsor's Name .....

Church of Confirmation

.....

(Name of Church)

.....

(Address)

Date of Confirmation .....

Kindly transfer above date to your baptismal records.

The two sides of the card are printed in opposite order—top to bottom, bottom to top—so that by simply turning the wrist, the opposite side presents itself top up for reading.

When the cards are properly made out, they are segregated by parishes of Baptism and sent out in groups to these parishes. A self-addressed envelope is enclosed.

The reverend pastor *ad quem* takes the cards, puts them in chronological order, fills in the dates at a single brief sitting, and returns the cards to the parish they came from. If he is provident, he will place after the date of Baptism the exact page in his books where the record may be found (" Vol. II, p. 73 ").

When the pastor *a quo* has gotten all the cards back, he is ready for the Confirmation ceremony. The cards are handed in by the candidates to the priest who calls off the names for the bishop. The candidates may be instructed beforehand to present the cards with the Confirmation name uppermost. But if the baptismal side is handed in on top, the priest collecting the cards merely flips the wrongly presented cards around.

After Confirmation the cards are alphabetically arranged and the data copied into the Confirmation register. Then the cards are once more segregated by parishes of Baptism and sent to the pastors thereof, who transfer the information to the baptismal books. Hence the wisdom of placing the information about volume and page on the cards originally.

The above described cards can be made to serve another purpose by a simple addition. On the A side, where the baptismal record is, another line can be added: *Date of First Communion.* The cards may then be sent out for First Communion just as they are for Confirmation. When they are returned, they can be stamped with the date of First Communion and filed in a small 3 x 5 drawer or cabinet. This makes a permanent and handy First Communion record. It is strange that the Canons do not demand that such a record be kept, but it is well to keep one anyhow, since every so often it may prove itself useful.

The particular advantage of a First Communion record becomes evident at Confirmation time. Many, if not most, of those to be confirmed in a given church, will have made their First Communion there. The card made out at the time of the First Communion may therefore be used in making out the

Confirmation card, and it will not be necessary to send off a second time for baptismal data. Or, the First Communion card itself may be used by simply filling in on the reverse (B) side the Confirmation data. However, it seems much more advisable to keep the First Communion cards as a record and to make new cards for Confirmation.

That this whole idea is practical is proved from the fact that it has been put into practice. But what it needs to make it of real value is a ruling from the bishop that it be carried out universally, and a minor reformation in the small element of the clergy that seems to have a congenital aversion to dropping reply envelopes into the mail box.

EDWARD S. SCHWEGLER.

Buffalo, New York.

THE RITE OF BAPTISM OF ADULTS.

Qu. May I ask you to be so kind as to state briefly what are the occasions on which a priest is acting according to the mind of the Church in using the short form, (the rite for infants) in the baptism of adults? According to the Code of Canon Law the Ordinary may, "for a grave and reasonable cause", permit the baptism of an adult to be performed according to the rite for infants (canon 755, § 2). Where the Ordinary has granted this faculty to his priests, leaving to each one its interpretation, there is naturally a variety of opinions as to what constitutes a grave and reasonable cause. In practice, what should be regarded as a grave and reasonable cause; or, better still, what should not?

Resp. First of all by "adults" in canon 755 § 2 are meant those who have attained the use of reason.[1] Youths who are properly speaking not converted from heresy or schism which they never professed, because they had not been "confirmed", may according to some authors be baptized with the short form.[2]

[1] F. M. Cappello, *De Sacramentis*, (2 ed., Turin: Marietti, 1928), I, n. 175, III, a.

[2] Cf. Capello, *op. cit.*, I, n. 175, III f. This view is perhaps based upon a rescript of the Holy Office to the Archbishop of Paris of 19 May 1879: "A Sacra Rituum Congregatione remissum est huic Congregationi dubium expositum ab Em. Tua, utrum scilicet baptizari possint, servato ordine Baptismi parvulorum, ii pueri neophyti qui scholis catholicis admissi baptizantur ante primam communionem.

"Porro Emi Patres Inquisitores Generales, mature perpenso proposito dubio, respondendum esse duxerunt (Fer. IV, 14 Maii): *Affirmative;* responsiones dentur a

The following reply of the Congregation for the Propagation of the Faith is perhaps more illuminating.

Indigenae sacerdotes nec non plures missionarii europaei, ad uniformitatem servandam, et quandoque ob multitudinem occupationum, inter baptizandos adultos, solent uti caeremoniis pro infantium baptismate praescriptis.

R. Servandum omnino praescriptum Ritualis Romani, praeterquam in casu necessitatis.[3]

In a footnote the following is added:

Anno 1803 die 30 ianuarii.—Ssmus instante Vic. Ap. Tunk. Occid. Apostolica auctoritate ac indulgentia, declaravit servari posse consuetudinem, quam in Tunkino vigere expositum est, utendi in baptizandis adultis caeremoniis pro infantium Baptismate prescriptis, ubi id rationabilis necessitas, vel temporis angustia ad caeteras sacri ministerii functiones explendas, seu nimia missionariorum defatigatio exigat.

This reply might well serve as a guide for allowing the use of the rite for baptizing infants when baptizing adults. Thus, lack of time on the part of the priest or of the baptizand; great fatigue of either one; the illness of either—not precisely a dangerous sickness, but one that would make the use of the longer form seriously inconveniencing: causes of such a nature would suffice to justify allowing the exceptional use of the ceremonies for baptizing infants when adults are baptized. No general rule can be laid down. Every one who must decide must weigh the circumstances in their relation to the sacred rites and be guided by his prudent judgment.

VALENTINE T. SCHAAF, O.F.M., J.C.D.

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pueris baptizandis insimul cum eorum patrinis. Haec autem Emorum Patrum responsio a SS. D. N. rata ac confirmata est.

"Attamen mens est eiusdem S. Ordinis, ut Em. Tua qua pollet apostolica charitate parochorum zelum excitet, qui curent ut ii pueri catholicorum scholis recepti opportuno tempore ad baptismum accedant."—Fontes, n. 1063.

[3] 16 January 1797—*Fontes*, n. 4656. The Congregation of Rites would likewise not sanction a similar general custom. 9 May, 1857, ad III—*Decr. Auth. S.R.C.*, n. 3051.

PRIVILEGE OF SUBSTITUTING LITTLE OFFICE FOR DIVINE OFFICE.

Qu. Is it advisable to use the privilege, granted to members of certain societies, of substituting the Little Office of the Blessed Virgin for the Divine Office on days when making a short trip? When one considers the words of the Holy Father in his encyclical on the Priesthood [1] or one of the last articles of the late Right Reverend Monsignor Kerby,[2] or the strange impression made on others, not to speak of scandal, it seems detrimental to the individual and to the Church to make use of the above-mentioned privilege if the trip is short.

Resp. In using the word "advisable", this question is its own answer. By the concession to which this inquiry refers, the Holy See intended a relaxation of the burden of the Divine Office and one who participates in this privilege cannot be condemned for using it, even if the trip he makes is short, provided it is one that will authorize the use of the privilege.

Whether there is reason to fear such detrimental effects as our inquirer supposes is not certain. It will hardly be so general as to justify the warning he sounds.

Moreover there is an angle to this question that our inquirer seems to ignore. The obligation of the Divine Office is taken very seriously, not to say rigorously, by the generality of the American clergy. They realize that, if they begin to excuse themselves *justly*, they will find frequent reason to warrant their omitting the Divine Office and, rather than fall into a habit of dropping the Office, all too frequently (a vain fear, perhaps!), they prefer to "squeeze" it in at all costs. But with the authority of the Church commuting that *onus* in virtue of this privilege, they are at greater ease of conscience in making this substitution. Thus a "short trip" supplies full justification for employing the privilege granted by the Holy See and is, at the same time, a balm for a troubled conscience.

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Catholic University of America.

[1] ECCLESIASTICAL REVIEW, XCIV (1936), 271.
[2] "The Priest at Prayer," *op. cit.*, XCIV (1936), 348-356.

THE "ALTER CHRISTUS" TREASURE-HUNT.

This instalment of the "treasure-hunt" serial comprises five letters. Following his usual procedure, Monsignor Henry comments upon them in the order of their receipt by him. It may be pointed out here that the fifth letter will probably be of special interest to priests, since it traces "other Christs" (in relation to priests) about two centuries farther back than the earliest date (1853) previously noted by one correspondent.

Dear Monsignor,

I received your kind letter about two weeks ago and I thank you sincerely. I quite agree that the quotations from Cornelius a Lapide and Calatayud may be "radicated in de la Puente's text." At any rate we have de la Puente (1611), Cornelius a Lapide (I presume between 1618-1630) and Calatayud (1797) using the exact expression "Christianus alter Christus". To these should be added P. Grenet for both expressions (1895) and Berceaux: *Dimanche et fêtes* (date unknown to me), for "Sacerdos alter Christus." My quotation from Grenet in the Feb. Rev. was, I found later on, part of a long citation from Berceaux. I informed the Editor of this a month ago and requested that some reader of the Review furnish the date of Berceaux's work.

In the meanwhile the April number of the Review has come. I have read the letters and your comment with the greatest interest. Did Fr. Millet and Fr. Schouppe precede Berceaux? All these "hit the nail on the head" with the exact expression "Sacerdos alter Christus".

I cannot add anything new so far as pushing back the date of use of these two phrases is concerned; perhaps, however, I may take the liberty of furnishing a few more quotations.

I.—Cornelius a Lapide (Extracts from Barbier):—

A. Theme: Christianus alter Christus.

1) "What is a Christian?" . . . "It is necessary that he who sees a Christian should believe that he sees Jesus Christ, because the Christian should be the living image of the Saviour, like another Jesus Christ: Alter Christus."

2) "The Dignity of Man." . . . a) "It is necessary that the Christian say: I am of the race divine, the Son of God is my brother, my teacher, my lord; it is necessary that I live divinely, in order that I may be another Jesus Christ." (He quotes St. Peter I Ep. II, 9.)

b) He cites from St. Bernard (Serm. de Nativ.): " Nos omnes cum Capite nostro, Christo, Christus sumus." (St. Bernard omits " alter ", you notice.)

c) He quotes from St. Cyprian (Serm. de Nativ.): " Deus cum homine miscetur; quod homo est, esse Christus voluit, ut et homo possit esse quod Christus est."

3) " The Benefits Derived from the Eucharist". After giving many beautiful passages from the Fathers, Cornelius sums up: " By holy communion man ceases to be what he was in order to be converted into another Christ."

B. Theme: Sacerdos alter Christus.

I cannot find use of this phrase by Calatayud, Cornelius a Lap., or Puente.

II. P. Grenet: Summa del Predicador:

A. Theme: Christianus alter Christus.

1) Vol. I—Third Serm. Nativity. He expresses the same ideas as St. Bernard and St. Cyprian.

2) Vol. II—Third Serm. Epiphany (Change wrought by holy communion.): He quotes St. Cyril of Jerusalem (Catech. Myst. IV.): " In this manner it is that by means of the Eucharist we see ourselves converted into true Christs." (Here we have " true " for " other " by St. Cyril.)

3) Vol. VI—Feast of the Holy Trinity. (The words of the Form of Bapt.) " The Son is also named because it is in Baptism. He receives us as His Brothers and co-heirs, as his beloved friends, called to make themselves so like to Him that they may be taken for other Christs." (St. Paul: Gal. III, 27.)

B. Theme: Sacerdos alter Christus.

1) Vol. V—Second Serm. II Sun. after Easter. " The good parishioner should know his pastor not only by sight but should see in him what he really is, that is to say, the representative of Jesus Christ, and as it were, another Jesus Christ Himself."

2) Vol. XI—I have already sent to the Editor two quotations from the Serm. First Mass of a Priest. Here is another from the Second Serm. on the occasion of the First Mass of a Priest: The Ministry. " The ministry is no other than that of our Lord on earth, since the priest, according to the just expression of a Holy Father, is

here below another Christ." (Notice the vague reference to " a Holy Father ".)

P. Grenet seems to take the palm in using both expressions in their full sense.

I have come to the end of my " treasure-hunt ",—stimulated to it, as I acknowledged to have been, by your articles, your comments and the response given to your requests by others. I thank you for thus arousing my interest. Life Father Haskamp, I had been preaching the thoughts involved in the two expressions to my people for the last thirty years, feeling all along that " It was a common Christian tradition " and not worrying about when or by whom they were first used until you put the questions in the Nov. and the Dec. Amer. Eccl. Rev.

May God bless you and give you health!

Very sincerely yours in Christ,

J. B. KAMMERER, S.J.

Corozal, British Honduras.

It is unnecessary for me to point out how informative and stimulating to a preacher on the *alter Christus* theme (whether *Sacerdos* or *Christianus* be the specialized subject) are the quotations from Barbier's *Tesoros de Cornelio a Lapide* (trans. into Spanish from the third French edition, 1909) selected by Fr. Kammerer. With respect to Berceaux, information is given by the letter of Fr. Vopátek (printed in the July issue). It is probably a fair judgment that Fr. Millet's book antedated the *Dimanches et Fêtes* sermons of Berceaux by perhaps a decade of years. I can only regret that Fr. Kammerer has " come to the end " of his " treasure-hunt." His letters have been full of enlightening information, especially on the *Christianus alter Christus* formula which can thus be dated back at least to the year 1611. He has my grateful appreciation (and no doubt that of his readers) for his highly satisfactory labors (or should I not rather say, his pleasurable excursions?) in the exciting treasure-hunt.

So far as this discussion has gone, the " lag " appears to reside in the *Sacerdos alter Christus* formula, which has been pushed back only to about the middle of the nineteenth century. A preacher at the First Mass of a priest would naturally wish to use the formula as a text and to ascribe the striking words to some denominate authority. A sense of historico-literary helplessness comes to me when I read, for instance, in an admirable

volume published in this year of 1937,[1] a somewhat offhand use of our formula: " The priest must be another Christ, not only in dignity and power, but also in mind and in virtue." In his recent great encylical on The Catholic Priesthood, Pope Pius XI puts *quotation-marks*: " another Christ." (Cf. the REVIEW, March, 1936, p. 266, line 10). It seems a curious fact, on the other hand, that Fr. Blowick nowhere, in his work [2] on the priestly vocation, uses our formula, although Pope Pius X in his two encyclicals on the priesthood, as well as Pope Pius XI is his recent encyclical on the same theme, employed our formula (albeit somewhat guardedly). Can it not be traced farther back than about the year 1850? But now let us turn to another letter received from Fr. Kammerer.

Dear Monsignor,

I have just received your appreciated letter of May 3rd with its kind remarks about myself. Sincerely do I thank you for them as well as for your sympathetic comments in the REVIEW.

The May number of the REVIEW had come a week before your letter and I assure you I eagerly read "the Californian's" interesting contributions and your comments thereon. I heartily agree with you that " it has been a great thing, this ' treasure hunt '. Interesting it has been; helpful, too; and redolent of piety, as well." I am happy to have been able to furnish a little bit to this edifying " round table " discussion. I look forward to the June issue with the certainty that I shall have another fine spiritual treat.

I have no objection to your using my letter with its excerpts from Cornelius a Lapide and Grenet for the July number. If they be helpful I also shall be grateful. Perhaps you may wish to insert the following excerpt as well. I came across it lately.

Blessed Claret—Vol. II Pláticas Dominicales, published 1862—in his sermon for the Sunday after the Ascension " On the Name Christian and the Obligations It Imposes " quotes from one of the sermons (he doesn't say which) of St. Bernard: " Un óleo derramado es tu nombre, oh Esposo de mi alma! Sea Jesus, sea Cristo; ambos títulos se han infundido a los hombres que corrumpidos en su estiércol como jumentos hemos participado de tu unción y tu salud." The entire quotation is printed in italics.

[1] *Vocation to the Priesthood: A Doctoral Treatment of its Essence and Marks.* By the Most Rev. Wilhelm Stockums, D.D., Auxiliary Bishop of Cologne. Translated by the Rev. Joseph W. Grunder, with a Preface by the Most Rev. Joseph F. Rummel, D.D. (St. Louis, 1937, p. 98).

[2] *Priestly Vocation.* By the Rev. John Blowick. (Dublin, 1932, vi + 343 pp.).

I mentioned Christian tradition, as you remind me. Allow me to end with something of a personal note. In my parochial school days in Milwaukee, Wisc., (1883-85) we children were taught to look upon the priest as another Christ. This teaching was based on our Lord's own words to His Apostles, " he that heareth you heareth me, and he that despiseth you despiseth me." It was also impressed on us that the name Christian implies that we should be other Christs. This was deduced from the text of St. Paul (Gal. III, 27): " For as many of you as have been baptized in Christ, have put on Christ." This latter is the idea so neatly developed by de la Puente. To my mind these two texts are the original source of this tradition. While it is true that the formulae are not there, in their " verbal integrity ", they were (to use the Californian's remark) " easily evolved " from these texts.

With keen appreciation and best wishes, I remain

Sincerely yours in Christ,

J. B. KAMMERER, S.J.

It is proper for me to explain that this other letter is not at all due to any *cacoethes scribendi* on the part of my most amiable correspondent, nor (I venture to think) on my own part in virtually soliciting it; for the previous letter contained so much that would help a preacher on the *Sacerdos alter Christus* theme, that I strongly desired to have it printed—with the result of another letter from Fr. Kammerer adding precious personal touches (*e. g.* in the remark concerning his school boy days), which help to explain his deep interest in both phrases concerning the *Christianus* and the *Sacerdos*. " The child ", sang Wordsworth, " is father of the man." The impressions made on the mind and heart of the school-boy by the two formulas became deeper when the school-boy finally graduated into the priest who (as the previous letter notes) " had been preaching the thoughts involved in the two expressions " to his " people for the last thirty years." Fr. Kammerer graciously attributes his aroused interest in the two expressions to the discussions in the REVIEW on both topics. One hardly needs to be a psychologist to dig a bit deeper, and to find the real basis of interest in the teachings on the two expressions dating back to his early school days.

For the following letter I am indebted to the Very Rev. A. Sytki, whose volume on " The Vocation to the Priesthood ", issued in Poland this year, led me to inquire if he had made use of *Sacerdos alter Christus* in its pages.

Right Reverend Dear Monsignor,

In my recent work " The Vocation to the Priesthood " I quite often quote in Latin as well as Polish the saying, " Sacerdos alter Christus " as a patristic text, without, however, venturing to associate it with the name of any Church Father or early ecclesiastical writer.

The oldest similar expressions, as far as I recall, in the Polish language, are found in the books of the most outstanding Polish preacher, Peter Skarga, S.J., who died in the year 1636. In one of these passages he explicitly refers to St. Bernard's *De Consideratione* lib. II, c. VIII, where, however, the Latin original of the Saint differs somewhat from the translated quotation of the famous preacher. St. Bernard, in the referred to passage, addressing himself to Pope Eugene, argues as follows: " Age, indagamus adhuc diligentius, quis sis, quam geras videlicet pro tempore personam in Ecclesia Dei. Quis es? Sacerdos magnus, summus Pontifex. Tu princeps episcoporum, tu heres Apostolorum, tu primatu Abel, gubernatu Noe, patriarchatu Aaron, auctoritate Moyses, iudicatu Samuel, potestate Petrus, *unctione Christus*". M. P. L. v. 182, p. 751.

The exact, and as I believe the original and genuine context out of which the text in question (Sacerdos alter Christus) was culled and popularized, is the following passage which I quote in my book on the vocation to Priesthood on p. 49: " Sacerdos alter Christus . . . Alter Christus in oratione, in meditatione, in verbo, in doctrina, in fide, in humilitate, in suavitate, in castitate, in charitate, in fractione panis, in evangelizandis fratribus, in administratione sacramentorum, in omni conversatione, in vigilia, ieiunio, in operibus".

I found this text in the very well known Polish book " Homo Dei " written by Rev. Krolicki, published about 1866, and later translated into the German. This grave author and at one time spiritual director of an ecclesiastical seminary at Zytomierz, although careful and precise in giving sources, does not, however, in this instance specify either author or book of the said quotation. While reading his book, I was under the impression, that he took for granted that his readers were well acquainted with that passage.

Personally I did not scruple in my own book to ascribe the expression " sacerdos alter Christus " to some Fathers in general. I did this in accordance to a maxim gained in my student days from my professor, the late Msgr. Alexander Zaremba, a brilliant scholar and editor of the Polish Ecclesiastical Encyclopedia,—who used to say that as long as some theological expression contains orthodox and sound doctrine, you may, when preaching, ascribe it to the Fathers in general, as there is scarcely anything in Catholic Theology which would not be rooted in their works.

In concluding this letter, may I add that I am interestedly following up the development of your researches and discussions and the authorship of the text, " Sacerdos, alter Christus ", as I intend to use those very same words as a title for my intended new book, which will contain another series of conferences to the seminarians at Orchard Lake, Mich.

I beg to remain,

Sincerely yours in Christ,

A. SYTKI

This highly interesting letter will permit but little comment. The work of Father Krolicki, " Homo Dei ", was published " about 1866 ". Father Millet's book (as Father McGivern noted) appeared in 1858. Father Staudt placed the first edition of Father Mach's book about the middle of the last century. We thus have not as yet found " Sacerdos alter Christus " dated back to the first half of the nineteenth century. The " lag " between the " Sacerdos " and the " Christianus " expression still remains great. The view entertained by Msgr. Zaremba seems to accord fairly well with that expressed by Pope Leo XIII, as noted for us, in the June issue of the REVIEW, by " Michigander." Nevertheless, readers may still hope that something more explicit will yet reward the patient searcher in patrology.

The following letter from Father Schirmann makes no effort to trace the *Sacerdos alter Christus* farther back than do the letters of Fathers McGivern and Staudt, but calls attention to what might be styled a " broadcasting " of the expression from the pulpit (and not merely *via* printed books intended for priestly reading). And the " pulpit " in this case was a Conciliar one. Was the " broadcasting " a notably successful one?

Right Reverend and Dear Monsignor,

Rev. Joseph Schneider, S.J. in his book " Lectiones Quotidianae de Vita, Honestate, et Officiis Sacerdotum et Clericorum " published by Pustet in 1870 cites the following passage and source which may throw some light on the origin of the expression "Sacerdos Alter Christus ".

The passage is selected for reading on the twentieth day of February. The chapter heading is " De Zelo Animarum ". It begins as follows:

" Sacerdos Christi est alter Christus. Locus Christi inter homines tenet, et vices illius gerit. ' Sicut misit me Pater, et ego mitto vos.' Sacerdos a Christo eligitur et mittitur ad continuandum et perficiendum opus Christi, quod salus animarum.—Sacerdos igitur debet, sicut Christus ipse, se totum et sua omnia saluti animarum vovere, consecrare, immolare."

Seventy-two more lines of the sermon follow, at the end of which the following source is given:

"(Ex concione habita in tertia Sessione Conc. plen. Baltimor. II ab III. ac Rev. D. Jo. Maria Odin, Neo-Aureliae Metropolita.)"

This, I believe, brings the expression into public usage in America as early as October 1866. Should you have access to a copy of Bishop Odin's sermon it is quite possible that an even earlier reference may be found.

I am yours respectfully in Christ Jesus,

ANTHONY G. SCHIRMANN, S.J.

The letter from Fr. Schirmann, S.J., reminds me of the casual remark made to me (and recorded in a previous paper in the present series), by a noted historian of the American Church, that he had come upon a pastoral letter of Bishop Portier, of Mobile, Ala., which had used the *Sacerdos alter Christus* expression. I commented that this would push back the use of the expression about one hundred years, and I ventured to suggest that some priest in Mobile should search the archives of that diocese for the pastoral letter. If such a search has been made, it probably proved fruitless. Of course, the effect of a diocesan pastoral letter would not be similar to the " broadcasting " effect of a Conciliar sermon such as Fr. Schirmann refers to in his letter.

Pursuing my custom of commenting upon the letters I receive in the chronological order of their receipt by me, I have next to acknowledge letters transmitted to me by the Editor of the REVIEW. The first of these is from Fr. McGivern, S.J., who sums up the information thus far gleaned and offers additional comment on it.

To the Editor of THE ECCLESIASTICAL REVIEW:

When the Californian, spoken of by Rt. Rev. Msgr. Henry, penned the following: " Anyhow it's a great thing, this treasure hunt ", he seems to have put into fitting phrases the thoughts of many of the readers of the ECCLESIASTICAL REVIEW, from British Honduras, through

many intervening places, even to the distant (and perhaps Lonely) Island of Guam. Because "It is a great thing, this treasure hunt", I plead this as an excuse for intruding once more into this, for me, most interesting search.

These notes of mine, for the sake of clarity and at least some convenience, I have divided into four parts:

1: State of the discussion up to the moment of writing (perhaps a not unuseful summary),

2: Some notes on what has so far been discovered,

3: A Theory,

4: A Hope.

1: State of the discussion:

A: The idea underlying the two expressions—Sacerdos and Christianus alter Christus—starting from St. Paul's strong expressions (cf. 1 Cor. 4: 2 Cor. 13:3: Gal. 2:20: Gal. 3 :26-27), has persisted unbroken in Catholic Tradition to our own day. This justifies, perhaps, the statements of Abbot Marmion in his books that these expressions are found in Christian Tradition (cf. ECCL. REV. May, 1937).

B: The answer to Msgr. Henry's query concerning the phrase used by St. Laurence Justinian, I think, is to be found in the expression "Sacerdos accedat ut Christus" (cf. E. R. Nov. (?) 1936 and April 1937). The probability is that Fr. Reuben Parsons in quoting from the Saint, quoted from memory and thus cited not the exact words but the sense. The attribution of the phrase Sacerdos alter Christus to St. Laurence Justinian is most probably unfounded, except insofar as the above 'ut Christus' conveys the sense.

C: Christianus alter Christus can be traced back at least to the Ven. Luis de la Puente (1611). Unfortunately, though supported by others in attributing the phrase to St. Gregory of Nyssa, de la Puente was found to be inexact in his reference to the De Perfecta Christiani Forma of St. Gregory. To Father Matthews goes the credit for finding de la Puente to be inexact. In fact it seems quite probable that neither phrase may be attributed exactly as they are to any of the Fathers or early writers of the Church. The fact that de la Puente is supported by others in this inexactitude, e. g. Calatayud (cf. May 1937) and Bellecius in his Medulla Asceseos, means little or nothing because it seems evident that they must be following, without open acknowledgment of the fact, de la Puente. Certainly they cannot serve as cumulative and independent evidence.

D: The following writers have been found (to date) explicitly quoting Sacerdos alter Christus:

a: Fr. Millet S.J., 1858 (cf. April 1937)
b: Fr. José Mach S.J., before 1864 (cf. June 1937).
c: Cardinal Manning 1883 (cf. May 1937).
d: Fr. Schouppe, S.J., (second half XIX century (cf. Apr. '37).
e: Cardinal Vaughan (ca. 1904) (cf. May 1937).
f: Berceaux—several decades before 1895.
g: Fr. Stiegele—before 1893.

E: So far, Father Millet is the first for Sacerdos alter Christus and de la Puente for the other expression.

F: It is easy to find many equivalent expressions. The difficulty, according to Msgr. Henry, seems to be chiefly in finding the ALTER of Alter Christus (cf. June 1937).

G: One theory already advanced is that the expression of Sacerdos alter Christus is a crystallization in the early decades of the XIXth Century of Christian Tradition and that it was already popular by the latter half of the same century.

2: Some odd notes:

a: I have found what I formerly thought was the first edition of Millet's work (the French original) to which I referred previously (April 1937). To my surprise I found that though it was the first edition to carry the author's name, still it was not the first edition. The first publication, anonymously, was in 1854 (four years previous to the date already assigned). The title of this first edition is: Jésus vivant dans le prêtre, considérations sur la grandeur et la sainteté du sacerdoce à l'usage des grands séminaires et des prêtres qui désirent faire chaque mois, un jour de retraite. Par un ancien professeur et directeur de grand séminaire—Plancy 1854.

b: The first edition of Fr. José Mach S.J., Tesoro del Sacerdote, which Rev. Father Sylvester Staudt, O.M.Cap. placed before 1864 (cf. June 1937), should be dated 1861 (cf. Sommervögel, Bibliothéque de la Cie de Jésus).

c: Father Berceaux's work seems to have been published about 1867 —certainly not before 1858 (The date of publication of his first work —cf. Dict. de Théologie Catholique sub voce Berceaux). The phrases specially noted by Father Kammerer, S.J.

§ Imagines de mi persona
§ otros Christos
§ Dioses terrestres: Post Deum Terrenus Deus.

may perhaps be supported in Berceaux by exact quotations from the Fathers. This I do not know but the idea behind the first phrase may be found, I think, in St. Gregory of Nyssa's De Perfecta Christiani Forma (P. G. ed Lat. XXV col. 234) and Millet in the work above-

mentioned ascribes the last phrase to Pope St. Clement (Const. Apost.) I have not verified this reference. The middle phrase—otros christos —is just the one under question and seems not to have Patristic authority.

d: Concerning Father Stiegele I have been unable to find anything more than the information given by the " Californian ". But I think it improbable that his work should antedate the work of Father Millet or of Father Mach.

e: Father Millet's claim to priority (even though now pushed back to 1854) is about to fall. I have found a book entitled " Pratique du Zèle Ecclésiastique " par M. L'Abbé H. Dubois and published for the first time in 1853. This antedates by one year the new date to be assigned Father Millet's book. On page 10 of this work we find the following: Je suis prêtre et comme prêtre il est certain que je suis obligé d'imiter tout spécialement Jésus-Christ . . . N'est-ce pas son propre ministère que je continue? Dans mes plus augustes fonctions, au saint tribunal et à l'autel, ne suis-je pas un autre Jésus-Christ, comme on me l'a dit tant de fois, *Sacerdos alter Christus?* Ne faut-il donc pas que je marche sur ses traces? And these words also convey the impression that Sacerdos alter Christus is well known to all priests at that time.

f: The difficulty seems to be to find the earliest use of the 'alter' of alter Christus. What about the following? It contains the alter and for sense absolutely requires the understanding of Christus. It is taken from " Instructions Ecclésiastiques " by M. de Lantage and it was published in 1834. " Ainsi le prêtre est tellement uni au fils de Dieu qu'il est un même prêtre avec lui: en sorte que prononçant les saintes paroles de la consécration, il ne dit pas ' Ceci est le corps . . .: mais ' ceci est mon corps ' . . . parlant au nom de Jésus-Christ *comme un autre lui-même* ". (vol. 2 p. 247).

3: A Theory

The theory already advanced (cf. above—G.) seems to me to need some modification. The fact of crystallization of the Christian Tradition, in the early decades of the XIXth century (or even a little earlier) has still its probability, but the popularization of the term Sacerdos alter Christus seems to me must be placed earlier than the second half of the nineteenth century—otherwise how could Abbé Dubois speaking to priests in general be able to say " Comme on me l'a dit tant de fois " where the ' me ' refers not to the Rev. Abbé but to priests generally, if the expression were not already and, for a long time, popular at least with the priests of France. This of course does not exclude the possibility of its being more or less ignored by Spiritual Writers, who might be fearful of such a strong expression. Further that it

was popularized before the second half of the century is an evident conclusion from the fact that the writers so far quoted in this discussion Frs. Millet and Mach and the Abbé Dubois, in different places and without any obvious connection with each other, and all more or less around the same time, all use the quotation as one already well known and widely accepted.

4: A Hope

My firm hope is that the above theory will be destroyed by the discovery of the quotation 'Sacerdos alter Christus' in some work of a previous century. But I am afraid with the 'Californian' that the *first one* to employ the term will never be known, and I also hope 'that this guess will not prevent somebody from getting the phrase somewhere in Medieval Literature'. Perhaps some of the readers of the ECCLESIASTICAL REVIEW who are specialists—to use a common expression—in the spiritual and ascetical books of the Middle Ages.

One last word and I have done. The first use of the term in Canada that I have found is by that illustrious Bishop of the Church of Montreal, Bishop Bourget. He uses the phrase Sacerdos alter Christus—as one already well known to his Canadian priests—in his Derniers Avis à ses Jeunes Prêtres 19 Sept. 1875.

" Mes Chers Enfants,

Vous venez de recevoir l'imposition des mains qui vous a consacrés prêtres pour être sur la terre d'autres Jésus-Christ (alter Christus) et vous voici etc. etc. . . ."

I hope that this may be of some use in furthering the great treasure hunt.

JAMES S. MCGIVERN, S.J.

Montreal, Canada.

To the Editor, THE ECCLESIASTICAL REVIEW.

Not a few must have felt surprise at the apparent fact that the expression " Sacerdos alter Christus " only came into use in the middle of the last century. Perhaps they came to think, as I did, that after the diligent searches of your treasure-hunters, only a piece of luck would unearth anything older. Anyhow I feel I have been lucky and offer you my results.

In the first place I might mention the large work by the Ven. A. Chevrier, " *Le Véritable Disciple de N. S. Jésus-Christ* ". Though published only after his death, which occurred in 1878, it contains parts written long before, which were used by the Congrégation du Prado (founded by him in Lyons in 1859) as their plan of life. Among these is a series of practical schemes each headed " Sacerdos alter Christus ", which are now published at the end of *Le Véritable*

Disciple (pp. 533 ff. 5th. edition, Vitte, Paris. 1924). Further, the motto forms the basis of the whole work, and if the earliest quotation scarcely goes behind those supplied by Fr. McGivern, the book itself may be of interest for its very practical applications quite as much as for its date.

But my " luck " is rather represented by my lighting on a reference to M. Olier's " *Traité des Saints Ordres* "—(my edition is the 7th, 1868). In Part III M. Olier deals with the priesthood, and M. Tronson's foot-notes give references to a wide field of authors, Fathers, Scholastics, etc. In these I have as yet failed to find the *alter* which is now the agreed key-word, though the general idea is frequent enough. But the expression is repeatedly used in M. Olier's own text. We may pass by:

> ' Le prêtre est ainsi dans l'Église *Comme un Jésus-Christ vivant* . . . ' (p. 341)—

(though even this could be translated " *alter* Jesus Christus "); and also:—

> ' . . . en sorte qu'un prêtre, dans l'Église chrétienne, *doit être Jésus-Christ vivant* et continuant de donner le Saint-Esprit . . .' (p. 361).

But we come to what is exactly what we are looking for at the beginning of chap. III.—

> ' Les prêtres sont obligés d'exprimer en ce monde la vie cachée de Jésus-Christ dans le ciel, et de continuer ici-bas celle qu'il y eût voulu mener, si c'eût été la volonté de Dieu son Père.
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The whole chapter expands the idea, and the expression recurs more than once.

M. Olier died in 1657, so that this is an improvement by two whole centuries.

While calling on your readers to rejoice with me at the finding of this " lost groat ", I still feel that M. Olier's use of the phrase is not that of a man who is coining a new expression, and that the hunt is not over yet.

M. Bévenot, S.J.

Heythrop College, Oxon, England.

The highly interesting letter of Fr. Bévenot most largely remedies the "lag" between the year 1611 (the earliest date thus far found for *Christianus alter Christus*) and the year 1853 (the earliest date previously found for *Sacerdos alter Christus*). It may nevertheless be noted that the precise expression (*Sacerdos alter Christus*) is not given in the words of M. Olier, although its idea is, of course, contained with perfect correspondence. If priests are "other Christs" then it follows that a priest is "another Christ", an *alter Christus*. We should be glad to know who first used the exact formula "Sacerdos alter Christus" which Cardinal Bourne, for instance, placed *in quotation-marks* in his sermon at the Jubilee Mass of Bishop Hedley (cf. the REVIEW, Nov., 1936, p. 462) in the English form, "The priest is another Christ." The "treasure hunt" has been undoubtedly profitable — and would be still more so if some searcher shall find illustrations of the thought expressed by Fr. Bévenot that M. Olier probably did not coin "a new expression" but was merely rehearsing, as it were, an expression common to his day or to writers of the spiritual books familiar to him.

H. T. HENRY.

Washington, D. C.

ARE RELIGIOUS ENGAGED IN PAROCHIAL WORK OBLIGED TO ATTEND DIOCESAN CONFERENCES AND RETREATS?

Qu. Someone was interested in the duty of religious priests, having the *cura animarum* in a diocese, to attend the diocesan retreat with the other pastors. If I remember rightly, the case was submitted as a parallel duty imposed by Canon 131 in which religious pastors of souls are required to attend the diocesan conferences, even if they have conferences in their own houses. While we know that there is no Canon directly ordering this, yet it seems to me that in the article in question in your REVIEW it was stated that there existed a decision of the Sacred Congregation regulating this matter. Can you furnish me the number in which this article appeared or, if I am mistaken as to the place of the publication, will you kindly send me an opinion on the matter? I wish it merely as a matter of interest.

At diocesan conferences and retreats, pertinent matters of importance are frequently discussed and it would seem that for this reason the article in question insisted that all priests, whether secular or religious,

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At diocesan conferences and retreats, pertinent matters of importance are frequently discussed and it would seem that for this reason the article in question insisted that all priests, whether secular or religious,

exercising the care of souls in the diocese are required to attend such conferences and retreats, unless legitimately excused from doing so by the Ordinary, even if they have conferences and retreats in their own religious houses. Is there a regulation concerning this matter?

Resp. Canon 131 § 3 obliges attendance at the diocesan conferences also upon those religious, even if exempt, having the care of souls.[1] The phrase *religiosi . . . curam animarum habentes* was recognized as including all those embraced under canon 451 § 2. But in view of the construction put on that phrase by the sacred congregations before the Code, canonists were loath to extend it to religious who are assistants (*vicarii cooperatores*) and the like.[2] But the Pontifical Commission for the Authentic Interpreation of the Canons of the Code declared otherwise.

D. An inter *curam animarum habentes*, de quibus in canone 131 § 3, recensendi sint religiosi sacerdotes, qui munere funguntur catechistae, vel vicarii cooperatoris, vel cappellani a parocho dependentis in nosocomiis aliisque piis domibus.

R. Negative quoad religiosos catechistas; affirmative quoad religiosos vicarios cooperatores vel cappellanos, si, ad normam canonis 476 § 6. Codicis I. C., vicem parochi suppleant eumque adiuvent in universo paroeciali ministerio.[3]

This declaration eliminates from the category of *curam animarum habentes* for the purposes of canon 131 those religious who are merely catechists. To include them would give that phrase an altogether new and immensely extensive meaning.

But religious who are assistants (*vicarii cooperatores*) in the sense of canon 476 § 6, are comprehended in that clause and are obliged to attend the diocesan conference, provided they are assigned to assist the pastor in the entire parochial office. This will be the usual case where in a somewhat larger parish one or more assistants are appointed for the whole parish. It will likewise apply to those assistants to whom for special reasons a certain section of the parish (perhaps with its own subsidiary

[1] "Conventui interesse . . . debent . . . tum religiosi licet exempti curam animarum habentes. . . ."

[2] Cf. S. Goyeneche, "Consultationes," 39a, *Commentarium pro Religiosis*, III (1922), 272.

[3] 12 February, 1935, ad I—*Acta Ap. Sedis*, XXVII (1935), 92; ECCLESIASTICAL REVIEW, XCII, (1935), 506.

church—" chapel of ease " as it was sometimes styled) is committed where they have practically the entire care of souls under the authority and in the name of the pastor, even though one or the other ministry is reserved to the latter. Similar to the latter are chaplains in hospitals, etc., who are charged with the entire care of souls of the inmates. But note that the restriction added by the Commission at the end applies also to such chaplains. If they supply the place of the pastor and assist him in the entire parochial ministry, even though their service is limited to the hospital or other pious or charitable houses, then the chaplain, even if he is a religious, is obliged to attend the diocesan conference. If, however, the rights and duties of a religious as assistant are so restricted that he cannot be said to aid the pastor in the entire parochial ministry he would not be bound by canon 131 § 3. Thus if a religious were appointed as an " assistant " but only to hear confessions on Saturdays, before holydays and the like and to say Mass and preach on Sundays and holydays, he would not on this score alone be obliged to attend the diocesan conference.

But what if the institution is entirely withdrawn from the jurisdiction of the pastor, either by law or by the local ordinary in virtue of canon 464 § 2? The chaplains of such exempted religious houses, academies and the like are not considered to have the care of souls in the sense of canon 131 and, if they are religious, they are not bound in view of this office to attend the diocesan conference, for they do not supply the place of the pastor and assist him in entire parochial ministry.[4]

As to religious pastors and assistants participating in the retreat for the secular clergy, the present writer cannot recall that any article maintaining such an obligation has appeared in the ECCLESIASTICAL REVIEW. Neither is he aware of any instruction to that effect having emanated from the Holy See. From the Code no such obligation can be derived neither does it confer on the local ordinary any right to oblige religious pastors and assistants to attend a retreat for secular priests. The

[4] P. Maroto, " Annotationes, I, De Collationibus moralibus ", *Commentarium pro Religiosis*, XVI (1935), 215-222. In these notes that eminent canonist traces the development of this point of the law with his usual thoroughness and precision. Its perusal cannot be recommended too highly. *Jus Pontificium*, XV (1935), 82.

retreat of a religious is essentially a matter that concerns his religious life. Therefore canon 595 § 1 n. 1 obliges the religious superior to see to it that all his subjects make a spiritual retreat every year. This is one of the matters in which according to canon 630 § 2 and 631 § 1 the religious superior to the exclusion of the local ordinary has full authority over the religious pastor (and assistant).

That at diocesan retreats " pertinent matters of importance are frequently discussed " is no reason to oblige religious pastors and assistants to attend such retreats. The retreat is primarily intended for the personal sanctification of the retreatant. In the case of a religious it is a matter of religious discipline. In retreats for the religious the obligations of pastors are recalled to the mind of the retreatants as among their special duties.

If, as sometimes takes place, the local ordinary personally or through another, addresses his clergy while on retreat, that is merely incidental and cannot alter the retreat which is primary, neither can it be the basis for extending the jurisdiction of the local ordinary over this point of religious discipline.

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THE " ALTARE ORIENTALE ".

Qu. Can you give us any authority for the statement that only the Pope can say Mass facing the people?

Resp. No. As a matter of fact the restriction is local rather than personal. Paragraph V, No. 3 of the *Ritus servandus in celebratione Missae* in the front of the Missal gives directions when Mass is said at an *altare orientale.*

The belief mentioned above, which is rather widespread, probably arose from the fact that the *altare orientale* in St. Peter's (a wooden altar without a stone) and the altar at the Lateran are reserved for the Pope. However, this restriction does not obtain for the altars in the basilicas of St. Clemente and St. Cecilia, and many American priests have availed themselves of the privilege while visiting in Rome.

Ecclesiastical Library Table

RECENT THEOLOGY.

Since the historical side of a theological problem is frequently as important as its doctrinal aspect, reliable and adequate studies bearing on the history of the dogmas of Catholic faith, their development in the consciousness of the Church, and the conflicts that have centred about them are of great value to theologians. An outstanding example of an historical work of this type is *The Reformation, the Mass and the Priesthood* by the Rev. E. C. Messenger, Ph.D. A notice of the first volume, which presents its subject as far as the death of Edward VI of England in 1553, has already appeared in the *Library Table* of the ECCLESIASTICAL REVIEW (Sept., 1936, p. 310). The second volume, which has just appeared (Longmans, Green and Co.), treats the question from the accession of Mary Tudor in 1553 down to the present. The chief objective of the author is to demonstrate that the Anglican Church, when established in the sixteenth century, was essentially Protestant, especially in its attitude toward the Catholic doctrines of the Real Presence, the sacrificial character of the Mass, and the sacrificing power of the priesthood. Dr. Messenger gives a lucid analysis of the Thirty-nine Articles, pointing out their similarity to distinctively Protestant declarations of the same epoch and their designed opposition to official pronouncements of the Catholic Church. By numerous quotations from Anglican sources of the sixteenth and seventeenth centuries he proves that the members of the Anglican Church of that period were practically unanimous in their rejection of the doctrines that our Lord is really present in the Holy Eucharist and that the Mass is a true sacrifice.

The various questions dealing with Anglican Orders are thoroughly discussed by Dr. Messenger. He furnishes conclusive proof that from the time when the question of the validity of Anglican Orders was first submitted to the authorities of the Catholic Church—that is, when Mary Tudor succeeded Edward—it has been the invariable practice of the Holy See to regard as invalid all ordinations performed according to the official rites of the Church of England, and to prescribe the absolute

re-ordination of convert Anglican clergymen who enter the Catholic priesthood. The theological basis of this practice—the lack of the requisite form and of the proper intention—is fully explained. The author recounts in detail the inquiries on Anglican Orders instituted by the Holy See in 1684 and 1704, and especially that of 1896 which terminated with the Bull *Apostolicae Curae* in which Pope Leo XIII solemnly declared these Orders null and void. Dr. Messenger also incorporates in his work a number of interesting points pertinent to his theme, such as the Anglican reaction to the *Apostolicae Curae*, and the acknowledgment of Anglican Orders by some of the Oriental schismatics and by the Old Catholics. Dr. Messenger's splendid work is surely deserving of a place in every theological library.

A contrast to this scholarly work is *The Roman Primacy to A. D. 461* (S. P. C. K., London, 1936) by the Anglican Warden of Keble, Dr. B. J. Kidd. The purpose of this book is to discredit the probative force of the arguments which the early centuries provide for the divine institution of the primacy of St. Peter and of his successors in the See of Rome. The author claims that Pope St. Leo, who died in 461, "established the primacy of the Roman See and provided it with a theory or dogmatic basis". Dr. Kidd admits that the early Church recognized a certain primacy in the Roman church because of the prestige of Rome itself; but he denies that Peter was bishop of Rome and that the bishops of Rome up to the fifth century were regarded by the universal Church as its supreme rulers by divine authorization. It is difficult to believe that the author of such a work has sincerely striven to be unbiased, when he makes no mention of some of the remarkable passages of St. John Chrysostom, defending the primacy of the Roman Pontiff, or of Epistle 186 of St. Augustine, propounding the same doctrine.

In a similar vein is *A History of the Early Church to A. D. 500* (Methuen, 1936) by the Anglican Archbishop of Brisbane, Dr. J. Wand. Grave omissions characterize this work in the matter of patristic citations bearing on the primacy of the Roman Pontiff. Thus, Dr. Wanda makes no mention of the famous dictum of St. Irenaeus about the obligation of other churches to agree with the church of Rome, nor of the letter of Pope Julius so emphatically asserting his primatial rights, nor

of the fact that the papal legates presided at the Council of Ephesus, nor of the declaration of the bishops at the Council of Chalcedon: " Peter hath spoken by the voice of Leo ".

There is a steady output of Catholic theological works treating of the Church as the Mystical Body of Christ—that aspect which provides so potent an antidote to the inordinately individualistic tendencies of the present days. *The Mystery of the Church* (Sheed and Ward, 1937) by the Rev. H. Clerissac, O.P., develops as its main theme " the equation and convertibility of these two terms: Christ and the Church ". In demonstrating his proposition Father Clerissac judiciously follows a middle course, neither identifying Christ and the Church too literally nor reducing to a mere metaphor the sublime relation of head and members existing between the Redeemer and His faithful.

A scholarly and inspiring article on " The Mystical Body of Christ " from the pen of the Rev. John McCarthy appears in the *Irish Ecclesiastical Record* for January. In the course of his article Father McCarthy discusses two questions that have been debated at some length by theologians in recent times: (1) Which is to be regarded as the soul of the Mystical Body —sanctifying grace or the Holy Ghost? (2) Does the Mystical Body embrace all who are in sanctifying grace or is it to be restricted to the members of the visible Church? To the former question Father McCarthy replies that the soul of the Mystical Body is the Holy Ghost—or, to be more exact, the Spirit of God, designated by appropriation as the Third Person. To the other question he answers that all who possess sanctifying grace —the blessed in heaven, the souls in purgatory, and all the just on earth, even those that are not members of the one true Church, are to be accounted members of the Mystical Body. It is to be noted that in his solution to the second question Father McCarthy disagrees with Father Gruden of St. Paul Seminary, who in his masterly work *The Mystical Christ* (ECCLESIASTICAL REVIEW, June, 1937, p. 642) contends that the Mystical Body is coterminous with the visible Church.

The opinion that the Holy Ghost is the soul of the Mystical Body is also defended by the Rev. E. Mura in the *Revue Thomiste*, 1936, p. 233. In this connexion it is opportune to note that

a second edition of Father Mura's *Le Corps Mystique de Christ* has been published recently (Blot, Paris, 1937).

The evolution of the doctrine of the Mystical Body in the mind of Luther during the years immediately preceding and immediately following his revolt from the Church forms the subject of an interesting article by the Rev. Dr. W. Wagner in the *Zeitschrift für Katholische Theologie*, 1937 I. As a Catholic, Luther regarded the Mystical Body as synonymous with the visible Church. However, even then the beginning of his heretical tendencies can be detected in his writings, in the fact that he emphasizes the preaching office of the Church's hierarchy to the disregard of its sacramental functions. With his estrangement form the Catholic faith Luther modified his concept of the Mystical Body, identifying it with the invisible communion of saints, such a concept naturally being favorable to his contention that the true Church is an invisible organization. This paved the way for his rejection of vital objective elements of the Church—the primacy of the Pope, the distinction between clergy and laity, the inherent efficacy of the sacraments. Luther was greatly influenced in the formulation of his doctrinal system by the writings of John Hus. Dr. Wagner concludes by pointing out that while Luther ostensibly emphasized the inner life of the Church and aimed at its "spiritualization", in reality he robbed it of its spiritual and supernatural character, which is so prominent a feature of Catholic ecclesiology.

The relation between Christ and His Church can be compared not only to the union between the head and the body but also to the bond between husband and wife. This figure, by which the Church is designated the Spouse of Christ, is expounded in the *Gregorianum*, 1937 I, by the Rev. S. Tromp, S.J. This metaphor, he tells us, is implied in the Sacred Scriptures and extensively used in patristic literature. Father Tromp also draws a detailed comparison between the Church under this aspect and the Blessed Virgin.

The present condition of the Greek Orthodox Church forms the subject of an instructive article by Mr. Donald Attwater in the June issue of *The Month*. He asserts that there is growing among the Orthodox a spirit of friendliness toward the Catholic Church which presents an encouraging contrast to the

hostile attitude of half a century ago. However, there is also manifest in the non-Catholic churches of the East a movement toward union with Protestantism. An indication of this spirit is the proposed participation by a number of representatives of the Orthodox Church in the second World Conference on Faith and Order, which will be held in Edinburgh this coming August. Nevertheless, there seems to be little reason to fear that the presence of these representatives denotes a willingness to compromise in doctrinal matters, for to quote the archpriest Bulgakov: " The participation of Orthodoxy in this movement does not at all signify that it can renounce any part whatever of its tradition, that it can accept a compromise or reconsideration. . . . Orthodoxy is present at such conferences to testify to the truth ".

Writing on " The Orthodox and Anglican Orders " in the *Eastern Churches Quarterly* for January and April, Dom Bede Winslow, O.S.B., brings out some important points relative to the acknowledgment of the validity of Anglican Orders by several of the Orthodox bishops in recent years. He reminds his readers of the Orthodox doctrine of " Economy ", according to which the Church is empowered to validate sacraments which have been invalidly conferred. Because of this doctrine the Orthodox make little effort to investigate the historical aspect of Anglican Orders, and are chiefly concerned with the question whether the Anglican Church agrees with them in the doctrines of the Real Presence, the Mass and the sacrificing priesthood. Unfortunately, they are too ready to accept as the common belief of the Church of England the interpretations put on Anglican tenets by the "Anglo-Catholics ". Dom Winslow recommends that the Orthodox examine more closely into the official teachings of the Church of England, especially in the light of their genesis. An inquiry of this nature will surely convince the Orthodox that the Anglican eucharistic doctrine is quite different from their own.

In the *Gregorianum*, 1937 I, Father Spacil, S.J., defends the Catholicity of the writings of St. John Chrysostom against the charges, frequently urged by Orthodox writers, that this great doctor of the East held opinions at variance with present-day Catholic doctrines. Father Spacil shows in particular that there is no basis for the assertion that the Saint taught that the Holy

Ghost proceeds from the Father alone and that the epiclesis is essential for the valid consecration of the Holy Eucharist.

Some Catholic theologians believe that the devotion of the Sacred Heart should not be fostered among converts to the Catholic Church from Orthodoxy, on the grounds that their conservatve attitude toward the Christian faith renders them unsuited for the reception of this comparatively recent devotional development. However, the Rev. J. Schweigl, S.J., writing in the *Periodica de Re Morali, Canonica, Liturgica*, 1937 I, takes the opposite view, and asserts that the psychological attitude of these converts makes them peculiarly apt for the acceptance of devotion to the Saviour's Sacred Heart.

The Holy Trinity, a theological treatise for the laity by the zealous Dr. J. Arendzen (Sheed and Ward, London, 1937) deserves praise for its clear and solid presentation of its sublime subject. In a brief but satisfactory manner the author expounds topics that the educated Catholic layman may be called on to discuss—for example, the accusation that the Christian doctrine of the Blessed Trinity has been borrowed from the Hindu religion.

In the *Ephemerides Theologicae Lovanienses*, 1937 I, the Rev. L. Penido writes on the mode of procession of the Holy Ghost. He begins by inquiring what theological note should be affixed to the proposition that the Third Person of the Holy Trinity proceeds from the other two *per modum amoris*. This doctrine, he says, can be regarded only as the common teaching of the Western theologians, and from this standpoint it must be distinguished from the doctrine that the Second Person proceeds from the Father *per modum intellectionis*, which is at least theologically certain.

In seeking to explain the procession of the Holy Ghost, theologians sometimes propose the theory that the act of human volition produces a real " term ", different from the object willed, and corresponding to the " word " produced by the act of intellection. Father Penido believes that there is no *reality* as the product of the act of the created will; but he admits a *modality* in this act, which is analogous to the person of the Holy Ghost as the substantial spiration of the love of Father and Son. Father Penido objects to the statement that the Holy Ghost proceeds from the *mutual* love of Father and Son, and

claims that the divine volition that results in the Holy Ghost should rather be viewed as the love of Father and Son for the divine essence that is *common* to both.

The Rev. F. M. Braun, O.P., in his recent work *La Sepulture de Jesus* (Gabalda, Paris, 1937) refutes the various rationalistic views excogitated in the attempt to overthrow the historicity of the Resurrection—for example, the claim that our Lord was buried in a common grave, the account of the burial by Joseph of Arimathea being a later invention. Father Braun maintains that it was customary in Palestine for relatives and friends to visit the tombs of the departed within three days after burial to anoint the bodies. This view harmonizes well with the Gospel narrative of the visit of the holy women with sweet spices to the tomb of Christ on Easter morning.

The Miracles of Christ in the Light of our Present-Day Knowledge (S. P. C. K., London, 1936) by John H. Best, a non-Catholic, aims at proving the possibility of miracles by an appeal to science. The author is to be praised both for his purpose and for his demonstration of the historicity of the miracles of Christ. However, he is inclined to attribute too direct a causality to God in the operations of nature, thus eliminating almost entirely the secondary causality of created agents. Consequently, he minimizes the stability of the laws of nature and proposes miracles as, in a sense, natural phenomena.

De Alma Socia Christi Mediatoris (Angelicum, Rome, 1936) by the Rev. C. Freithoff, O.P., is a noteworthy contribution to Mariology. Besides providing an adequate treatment of his primary theme—the participation of Our Lady in the work of redemption—the author discusses other pertinent subjects, such as the assumption of Mary. He develops the parallelism between Christ and His mother in the various salvific modes—satisfaction, merit, sacrifice, etc. He argues to the fact of Mary's cooperation in the distribution of graces on the principle that this is an essential feature of the redemptive work. The words of the Protoevangelium—" I will put enmities between thee and the woman " (*Genesis*, III, 15)—according to Father Freithoff refer in their literal sense to Eve, but in their spiritual sense to Mary, and enunciate the general principle that by divine decree she was appointed to concur with her Son throughout the entire economy of human salvation. Father Freithoff views

Our Lady's part in the dispensation of graces as a merely moral, not a physical, causality.

The Blessed Virgin's Co-Redemption Vindicated (College of St. Bonaventure, Florence, 1937) is the title of a pamphlet by the Rev. J. Carol, O.F.M. The writer takes issue with the Rev. E. Bellanti, who in the *Cambridge Summer School Lectures* for 1933 claims that the title " Co-Redemptrix " should not be applied to Our Blessed Lady because it is open to misunderstanding and is somewhat of a novelty. Father Carol argues clearly and forcefully in favor of this title. He asserts that a great number of Catholic writers—he has listed 450 of them—do not hesitate to honor Mary with this title, and contends that it will not engender misunderstanding if it is properly explained. He cites several prayers and decrees issued by the Holy See, in which Mary is called " Co-Redemptrix ". Father Carol's pamphlet is of great value to students of Marian theology.

Dr. W. Orchard, the well-known convert from Anglicanism who has recently been ordained to the priesthood, has devoted his talents to the composition of a brief work on the Blessed Virgin—*The Cult of Our Lady; A Defence, an Explanation and an Appeal* (Williams and Norgate, London, 1936). The book is well adopted to provide non-Catholics with arguments for the veneration of the Mother of God. However, a few points seem somewhat far-fetched. For example, Dr. Orchard insinuates that the only reasonable interpretation of the passage in the Apocalypse concerning the " woman clothed with the sun " is to see in it a reference to Mary, whereas many Catholic exegetes understand this vision as referring directly to the Church, and only by accommodation to Our Lady.

More than thirty years ago Father H. Thurston, S.J., in commenting on Lea's *History of Auricular Confession and Indulgences* declared that " it would probably be safe to say that in any ten consecutive pages ten palpable blunders may be unearthed ". A few months ago this statement was challenged by Dr. G. Coulton of Cambridge, who called on Father Thurston to find ten errors in ten determined pages of Lea's work, the choice of the particular pages being made by Professor Moore to Cambridge. The January and February issues of *The Month* contain Father Thurston's reply to this challenge. In a clear and scholarly manner, giving exact citations from reliable authorities, he

points out, not only ten, but *fifteen* definite mistakes in the portion of the work thus selected. Most of these are utterly unwarranted assertions by Dr. Lea to the effect that sacramental confession was unknown in various medieval religious orders, such as the Cistercians, the Carthusians and the Premonstratensians. When one reads the citations to the contrary adduced by Father Thurston—most of which must have been available to Lea—it is difficult to believe that the American historian sincerely strove to present facts in an unbiased manner.

Writing on "The Forgiveness of Venial Sin" in the *Australasian Catholic Record*, 1936 IV, the Rev. M. F. Toal defends the view that attrition suffices to remit venial sins even outside the sacrament of Penance. Moreover, he adds, no special degree of intensity is required in the act of attrition; nor need it be explicit, but it is enough if it is contained implicitly in an act of virtue opposed to the previous transgression. He concludes: "It appears sufficiently probable that any motive having relation to God which efficaciously moves the will to turn away from every creature and to turn toward Him is sufficient to procure us immediate forgiveness of the guilt of all our venial sins". Father Toal stresses an important theological point which is often neglected by preachers and spiritual writers —namely, that the term "sin" is applied to venial transgressions in a sense different from that in which it is used in reference to grievous faults. For, unlike mortal sin, venial sin causes no real alienation from God; it is only an irregularity concerned with some created thing. As St. Thomas teaches: "It is not *contra legem*, but only *praeter legem*" (*Summa*, P. I-II, Q. 88, a. 1, ad 1).

In an historical and theological study of Holy Orders—*Quaestiones Disputatae de Ordine* (Seminary, Przemysl, 1936) —the Rev. A. Tymczak defends the opinions that the rites by which the minor orders and the subdiaconate are conferred are sacraments, and that the *traditio instrumentorum* as well as the *manuum impositio* in the ceremony of priestly ordination is essential. Necessarily the author ascribes to the Church a certain measure of authority in the determination of the matter and form of the sacrament of Holy Orders. He compares the use of this power centuries after it was given to the Church by Christ, to the explicit definition of a doctrine implicitly con-

tained in the deposit of faith, which the magisterial authority of the Church may pronounce hundreds of years after its revelation.

In this connexion it is of interest to note that a recent rescript of the Holy Office, cited in the *Periodica de Re Morali, Canonica, Liturgica* (1937 II, p. 184) declares that two clerics ordained to the priesthood and the subdiaconate respectively need not have their ordination repeated although the chalice used as the *instrumentum traditionis* was unconsecrated. In view of this decision the opinion that demands the consecration of the chalice as a requisite for the validity of these ordinations seems no longer probable (Aertnys-Damen, *Theologia Moralis*, II, 565).

A work on the priesthood of the laity—*Das Allgemeine Priestertum der Gläubigen* (Schoningh, Paderborn, 1936)—by Dr. E. Niebecker is most opportune in these days when the Holy See is urging the participation of the lay members of the Church in Catholic Action and in the liturgical movement. Dr. Niebecker cites tradition extensively in attributing to the laity a real share in the Christian priesthood. He emphasizes especially the coöperation of the faithful in the offering of the Holy Sacrifice.

The increasing use of the " safe period " by married couples gives rise to the important theological problem as to the validity of a marriage when the contracting parties agree to make use of their marital rights only at certain times. Two articles on this question have appeared recently — one by Dr. Michael Browne in the *Irish Ecclesiastical Record* for January, and the other by Canon Mahoney in the *Clergy Review* for April. Both writers agree that if the intention of restricting the right to intercourse to certain days is made a part of the marriage contract—that is, is made a *conditio in pactum deducta*—there is no marriage, since the marital contract by its very nature is the mutual giving and accepting of a *perpetual* conjugal right. If, however, the conjugal right is given and accepted without any such restrictions, but the parties make a concomitant agreement not to use this right except at certain times, the marriage is not thereby rendered invalid. Of course, in particular cases it may be difficult to determine which of these two modes of agreement actually took place. Canon Mahoney expresses the opinion that in nearly every case of pre-marital

agreement concerning the " safe period " the intention of the parties is to give and accept the conjugal right in its fulness, so that the agreement as to the non-use of the right is not involved in the pact and the validity of the marriage is not thereby destroyed. However, he adds, it is quite possible that in an individual case there may be an intention relative to the " safe period " that invalidates the marriage, and he concludes with the practical admonition: " It would seem that the excellent people who have been propagating the theory of the ' Safe Period ' as though it were a new Gospel have never for a moment adverted to the grave results which could possible ensue whenever the theory is used for the purpose of limiting matrimonial consent. Not easily indeed, but quite possibly, the result might be an invalid marriage, the consummation of which would be a grave sin ".

In the *Ephemerides Theologicae Lovanienses*, 1936 IV, the Rev. W. O'Connor of St. Joseph's Seminary, New York, writes in a scholarly manner on " The Indissolubility of Ratified Consummated Marriage ". There are two ways, he says, in which the dissolution of the marriage bond can be conceived as being effected—intrinsically, by the will of the parties themselves; and extrinsically, by the decree of some public authority. Now, he continues, the words of Christ cited by the Evangelists prohibiting divorce forbid only the intrinsic dissolution of marriage. Our Lord did not explicitly forbid extrinsic dissolution but consigned this matter to the " binding and loosing " power of the Church. St. Paul applied the power of loosing when he expounded the " Pauline privilege ", by virtue of which a marriage entered into by two infidels can be dissolved under certain circumstances after one of them has been converted. Later, the Church exercised this same power to dissolve unconsummated sacramental marriages, and still more recently marriages entered into by one baptized and one unbaptized person. However, in the case of ratified consummated marriage, the Church has employed her power of *binding*, determining by her constant practice never to loose the bond of such a marital union. Therefore, a ratified consummated marriage is not only intrinsically but also extrinsically indissoluble, and that by *divine* law consequent on the use of the power of binding, just as the other types of marriage are by divine law

extrinsically soluble consequent on the use of the power of loosing.

Some authorities believe that the Church has the exclusive authority to prescribe impediments and to stipulate the form for a marriage between a baptized person and an unbaptized person, on the ground that the subjection of the baptized individual to the ecclesiastical laws transfers the complete jurisdiction over the marital union of the Church (Wernz-Vidal, *Jus Matrimoniale*, n. 52). Others believe that in the case in question the civil authority has the right to lay down conditions for the validity of the marriage on the part of the unbaptized person, just as the Church has the right on the part of the baptized person. (Gasparri, *De Matrimonio*, n. 256.) This latter view is proposed as probable by the Rev. D. Dalpiaz in the *Apollinaris*, 1936 IV, in giving the solution of a case. A practical application of this opinion would be for a priest making arrangements for a marriage in which a dispensation for disparity of cult is being sought to inquire if there is any impediment by civil law to the marriage on the part of the non-Catholic.

Purgatory (Burns, Oates and Washbourne, 1936), by Dr. B. Bartmann is appropriately designated "A Book of Christian Comfort". The author is opposed to the harrowing descriptions of purgatory based mainly on accounts of private revelations. He refuses to approve the statement, so often heard, that the least pain of purgatory is greater than the most excruciating earthly suffering. The chief pain of purgatory, he insists, is the longing for God; but he asserts that this is accompanied by great joy in the certainty of final happiness. Contrary to the view expressed by St. Thomas (*Summa*, II-II, Q. 83, a. 11, ad 3), Dr. Bartmann holds that the souls in purgatory pray for us and that we can ask their prayers.

The first number of *Angelicum* for 1937 is a "strena" or birthday gift to Father Garrigou-Lagrange, O.P., who has just completed three score years of an active and zealous life. This issue contains twenty-one articles on philosophical and theological subjects contributed by as many writers from various lands—Germany, France, Italy, Poland, Spain, America. Dr. Martin Grabmann contributes a paper on theology as an argumentative science as proposed by St. Albert the Great and St.

Thomas. An article by the Rev. Charles Journey on the secondary joys of heaven discusses the aureolae, the fruits, etc. of the blessed. The Rev. H. D. Simonin, O.P., writing on the development of Dogma, brings out the point that the progress of Catholic doctrine must not be regarded as effected merely by the logical analysis of the truths contained in the deposit of faith; other factors are at work in this development, such as the religious consciousness of the faithful and the assistance of the Holy Spirit. Dr. J. Brinktine writes on the essence of sacrifice, and draws out the analogy between sacrament and sacrifice. The Rev. M. Matthijs, O.P., presents a study on the capacity of the human soul to receive supernatural grace from the fact that it is made to the image and likeness of God.

With those who have coöperated in this tribute to one of the outstanding Catholic scholars of the twentieth century, all theologians extend to Father Garrigou-Lagrange the heartfelt wish: *Ad multos annos.*

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Book Reviews

SAFEGUARDING MENTAL HEALTH. By Raphael C. McCarthy, S.J., Ph.D. Bruce Publishing Co., New York. 1937. Pp. 291.

This volume treats of a subject which is of extreme importance to clergy and laity alike, mental hygiene. It is becoming more and more apparent that emotional upsets and maladjustments are causing untold unhappiness and, sadly enough, the frequent breaking up of families. Psychiatric hospitals are filled to overflowing, and patients suffering from mental disorders occupy more beds than do sufferers from all other diseases combined; yet, except for the agencies concerned directly with the prevention of mental disease, individual clergymen and teachers are doing little to avert these disasters. Every year colleges are graduating thousands of students and awarding them diplomas which testify to their intellectual ability. These diplomas would guarantee their success in an Arcadia, but no attention at all is paid to the state of the students' emotional stability.

Approximately one-half of the patients who visit physicians' offices suffer from functional ailments known as psychoneuroses which are minor mental maladies of psychological origin. Most of the scrupulous penitents dealt with by priests could be classed in the same category. The seeds of these ailments are sown, for the most part, in childhood and adolescence, and anyone whose duty it is to deal with these groups should make every effort to understand them. This work by Dr. McCarthy, who is also the author of *Training the Adolescent*, is well written and embraces the most modern and sound present-day psychiatric knowledge. It is devoid of weighty psychiatric and analytic verbiage which so often discourages seekers of information in this field. The author however examines the various psychiatric and analytic systems and evaluates them fairly. He steers a median course, and if he could be said to lean to any of the modern psychological systems, it is probably that of Alfred Adler.

The chapters relating to mental hygiene in childhood and the relationship between parents and children are especially well done. The paragraph entitled " Harping on the Child's Indebtedness " should be read by everyone. In addition to the sections mentioned above, there are chapters on "The Worth of Will Power " and " Religion and Mental Health," two subjects which are sadly neglected in ordinary treatises on mental hygiene. These two chapters alone would make the book worth while.

Dr. McCarthy regards religion as a safeguard of sanity and presents logical arguments for this belief. He also points out that it is preci-

pitate to argue that a man's dementia is due to religion because it manifests the symptoms of religious delusions. This criticism is frequently leveled at religion and it is decidedly unfair. It is only by carefully examining the mechanism underlying the delusions that we can arrive at any conclusions regarding their formation. The mere fact that a patient's delirium contains a religious coloring does not make religion the precipitant of illness.

I am cognizant of the fact that psychologists object to the term " mental mechanisms " but I take the liberty of saying that the author explains the mechanism of rationalization, projection, etc. very well, and he does so in simple language.

The fact that the author is the president of a university and a priest lends dignity to his discussions.

All in all, the book is excellent. It could be read with profit by priests, physicians, teachers, and parents alike. While it is obviously impossible to go into great detail about this vast subject in one volume, it is hoped that the ideas set forth in this book will spur the reader to investigate the subject further.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. From the German of Ludwig, Freiherr von Pastor. Translated and Edited by Dom Ernest Graf. B. Herder Book Co., St. Louis, Mo. 1937. Vol. XXV, pp. xliii+ 478, Vol. XXVI, pp. xiii+512.

These are the latest volumes to appear of this admirable history of the papacy. They maintain the high standard of scholarship and readability that has marked the other volumes, and will receive the same appreciative acclaim.

The two volumes cover the pontificates of Leo XI and Paul V (1605-1621); in particular that of Pope Paul V. The very short reign of Pope Leo is covered in one chapter. In the succeeding chapters of Volume XXV are covered the antecedents, character and environment of Paul V; Papal finance; the struggle with Venice; Sarpi's political theories; Pope Paul's reforming activity within the Church; his fostering of religious orders and missionary work; Galileo and the Roman Inquisition; and the efforts for the pacification of Western Europe and Italy. Volume XXVI continues with the Catholic reform and restoration in France; Catholicity in the Netherlands; Great Britain and Ireland; the " Gunpowder Plot "; conditions in Russia and Poland; the Bohemian Revolution and the beginning of the Thirty Years' War. The final chapter is concerned with Pope Paul as a patron of the arts, the completion of St. Peter's, the Pauline Chapel in S. Maria Maggiore, the Palace of the Quirinal, the Borghese Palace and the transformation of the Eternal City.

These volumes deal with an important period in the history of the Church, and the work of Dom Graf compares favorably with that of the late Frederick Antrobus and Father Ralph Kerr who translated and edited the preceding volumes. The valuable appendix of Unpublished Documents appears in each of the volumes as does an excellent bibliography as well as a complete index.

L'ANTIRELIGION COMMUNISTE (1917-1937). By R. P. de Bivort de la Saudee. Preface by Comte Carton de Wiart, Ministre d'Etat. Paris. Editions Spes. Pp. 224.

This book is a forceful refutation of those who say that Communism is not anti-religious. With documents to prove his statements the author traces the steps taken by the Communists to tear the very notion of God from the hearts of the people. The basis of Marxism is material and it must of its nature conflict with Catholicism. Religion is the opiate of the people, they say, because it teaches the rich their rights, the poor their duties and exhorts them to bear wrong patiently. The 'New Tactics' of the Communists are based on deceit, hence this open treatment of the subject is all the more timely and effective.

The first part of the work deals with the attempts in Russsia to destroy religion. Especially telling is the history of the 'Union Sans Dieu' that M. Bivort unfolds for us. The phenomenal growth of this organization attests to the fiendish enthusiasm of its leaders to reach their objective.

In the second part of the book he traces the activity of the Communists in France and in Spain. It might be well for the editors and writers of our metropolitan dailies to read this indictment of the Bolsheviks. The press refuses to believe that the present civil war in Spain is anything more than an attempt to introduce Fascism into that shell-torn land. The so-called love for democracy is but another phase of the new deceit of the Communists.

The final chapter is devoted to the dangers and the remedies of the situation. Many are of the opinion that the danger is more imagined than real. In the light of the documents M. Bivort produces it is difficult to see how this position can be sustained.

The complete index of the book is valuable for those engaged in speaking or writing on Communism. A list of reviews is arranged according to their objectives. Along with these is included a catalogue of pontifical documents on Communism.

The work will prove helpful in the Church's campaign to keep God in the hearts of the people of the twentieth century.

MONSIGNOR JOSEPH JESSING (1836-1899). Founder of the Pontifical College Josephinum. By Leo F. Miller, Joseph C. Plumpe, Maurice A. Hofer, and George J. Undreiner. Columbus, Ohio: Carroll Press, Inc. 1936. Pp. xi+413.

It is the glory of the American priesthood to count among its number such men as Monsignor Jessing. Remembered chiefly as the founder of the Pontifical College Josephinum, he was born in Westphalian Münster, 17 November, 1836, and was brought up in poverty by a widowed mother, for whose support he left school at the age of fourteen to become a lithographer's apprentice. In the evenings, however, he studied Latin. And yet his early career scarcely pointed to the altar since he served almost continuously in the army from 1855 to his emigration to America eleven years later. That emigration, however, was an escape from the insuperable obstacles in his way to the priesthood as well as an avoidance of participation in the Franco-German War of 1870. In Cincinnati, he successively taught school, wrote articles for the *Wahrheitsfreund*, and studied for the priesthood. He was ordained 16 July, 1870, in Columbus, Ohio, by Bishop Sylvester H. Rosecrans. From that time on he combined the work of a pastor with that of a journalist, an editor, and the founder of an orphanage. Finally, this great-souled Jessing who had struggled so long to realize his own vocation wished to give to other youths, unfortunately situated, the opportunity of following the most sublime of callings. In 1884 he began the Josephinum. That he was successful in this as in his other endeavors is a commonplace in American Church history.

This book, while welcome because of Father Jessing, is nevertheless an inadequate appreciation of so important a character. Its four-fold authorship is unfortunate; the relegation of the notes to the back of the book regrettable, and its general physical makeup amateurish. It has four interesting appendixes, a list of Josephinum priests ordained from 1894 to 1936, nineteen illustrations, a good bibliography, and a brief index.

ST. FRANCIS DE SALES. By Doctor Michael Müller, Professor at the Philosophical and Theological University of Bamberg. Sheed & Ward, New York City. 1937. Pp. x+226.

The tapestry which Christian ecclesiastical history has woven is of varied pattern, and history has made many mistakes in its design. Perhaps the greatest variance is in the figures of its saints; and certainly one of the greatest mistakes was that radical departure from the traditional theme, the Reformation. The saints, more frequently than not, have been men most happily fitted to the exigencies of their times.

Moreover, while it might be said that they are all for all times, there are some who are of particular importance in our own. Realizing this, Doctor Müller, with all the skill in synthesis which his theological learning has brought him, has very opportunely systematized the teaching of St. Francis de Sales.

The Sixteenth Century was a period of extremes, the extremes of the Catholic and the Calvinist reformers. It was the balance of a De Sales that the times required. He realized that it is not the world that is evil, but rather the use men make of it. He showed the men of his own time how to use the world. In that, he is the most worldly of saints. It was his sanity, however, that fashioned his sanctity. In his life, there is nothing that the world calls fanatical in the saints. He attained that harmonious culture of the whole man, which nearest approaches the ideal. It is his sanity that is required in our complicated civilization. The world today is so much with us, through the great advancement in material comforts, that the soul seems about to be swallowed up in it. The answer to the problem is not necessarily reaction, flight from the world, which is possible only to a comparative few. We seem to be at the culmination of the Reformation's catastrophe, with many conditions at the end similar to those of the beginning, and the remedy most useful then, will certainly be helpful now. Francis teaches, as Doctor Müller emphasizes, proportion, the adjustment of our temporal and eternal interests. It is nothing more than sanity and balance constantly applied to everything in our lives.

The book is not a life in the chronological sense. It is a presentation of the principles which motivated De Sales, so treated that both the theologian and the layman will find in it the answer, adaptable to his own life, to the question of how a Christian can be truly himself in this world, yet not lose himself in the next.

LIFE IN CHRIST. By Julius Tyciak. Translated by Basil Wrighton. Sheed & Ward: New York. 1937. Pp. 157.

It is a matter of Christian belief that the Holy Ghost is always at work on chosen souls, renewing and quickening them that they might shed forth their light for the guidance of more timid individuals. And it is to be expected that some periods in history are more productive of the true Christian spirit than are others.

Whether or not we are on the verge of a powerful renewal of the spiritual life is beyond the competence of this reviewer to state. Certain it is that the quality of spiritual literature in recent years has shone with resplendency gained from contact with the inner beauty of the Christian faith. The present work of Tyciak is an instance in point.

Life in Christ is not a book for the many but for the few. The reviewer does not recommend everyone to buy a copy. He does hold that whoever is longing for mystic communion with God, whoever has made some advance along the purgative and the illuminative way and is reaching out for food for the unitive path will find here a palatable nourishment.

Life in Christ professes to be an attempt to bring out the "rich thoughts of a great theologian—Matthias Joseph Scheeben, of Cologne —and to apply them to the religious life." (V) Scheeben held to a unity in variety in the Christian mysteries. Tyciak states that all Christian life revolves around two crucial points: the Blessed Trinity and the Holy Eucharist, but that these two are one. His thesis is developed in seven chapters that have these headings: sources of the supernatural life, life in the triune God, the theological virtues, the Eucharist and the Trinity, life in the Spirit, consummation in God, and life in the riches of God.

It is good for all of us to know that the life of the soul can be understood only from the viewpoint of God's life (12), that faith is actually a new organ of sight (34), that the "Holy Eucharist is the way of the triune God down to us, and it is our way up into the inner life of the Trinity" (47), that a "believing theology cannot choose but to be a hymn" (60), that "we cannot get love by any effort of our own; for it is from God." It is a gift simply and solely. Love can only take hold of us (81), that we "cannot penetrate God, but God wants to penetrate us through and through" (102), and that "all contemplation grows up from attention to God's mysterious voice." (134)

The reflection of the Greek and Latin Fathers in the liturgy and the thoughts of the great German mystics, such as Henry Suso, form the backbone of much of this book. The general advice is abandonment into the hands of God, although Quietism as such is not advocated. The element of silence in the spiritual life and of listening to God is well portrayed. The language throughout is rich in spiritual metaphors. In fact, there sometimes appears to be too much profusion of words.

While it is true that the higher one ascends spiritually the more he grasps of mystic union with God, yet in his statement that the Sermon on the Mount must be understood not only ethically but mystically and that the following of Christ is no mere following, but an organic union with Christ (5), the author gives too much discouragement to those who feel that the humanity of Christ has a rightful place in one's spiritual development. The Spanish Theresa was a great mystic and she did not exclude meditation on the humanity of our Lord. The mystic way fits those who are called to the mystic life. Hence not all readers will agree that this book fits into the mentality of the average

American Catholic. There are many who are drawn to the manhood of Christ and find therein courage to lead manly lives that include the supernatural element. True spirituality is possible even for those who do not feel attracted to all that the author of this book states.

HIERARCHIA CATHOLICA MEDII ET RECENTIORIS AEVI, SIVE SUMMORUM PONTIFICUM, S. R. E. CARDINALIUM, ECCLESIARUM ANTISTITUM SERIES. Vol. IV. By Patrick Gauchat, O. M. Conv., Regensbergsche Verlagsbuchhandlung, Muenster (Westfalen). Pp. xv+418.

Twelve years have elapsed since the third volume of the *Hierarchia Catholica* of Fathel Eubel (+ 1923) issued in the second edition by Schmitz-Kallenberg. It is very gratifying, therefore, to welcome a continuation volume of this learned work after such a long period. This fourth volume, which covers the years 1592-1667, from the pontificate of Clement VIII (1592-1605) to Alexander VII (1655-1667), is the fruit of the untiring and conscientious labors of an American scholar and student, Father Patrick Gauchat, O.M.C., who has spent almost a decade in Europe in research.

The disposition of the material in this volume is the same as that followed in the preceding volumes. The volume is divided into two books. The first book is again subdivided into three parts: the first part lists, in chronological order, the sovereign pontiffs and the cardinals created by them (pp. 3-35); the second part catalogues the said cardinals according to their respective titles and hierarchical order: cardinal bishops, cardinal priests, and cardinal deacons (pp. 36-54); part three records the same cardinals in alphabetical order according to their family name (A) as well as according to their popular cognomen (B) (pp. 55-57). An appendix of four pages (pp. 58-61) contains the list of the following officials during the period treated: the vice-chancellors (*de facto* the chancellors) of the Holy Roman Church (1587-1671); and in succession the chamberlains, the clerics, the depositarians, and the computists of the Sacred College (1592-1667).

The second book is a catalogue of the patriarchs, the archbishops, and the bishops throughout the world arranged under the names of their respective sees in alphabetical order (pp. 63-376). Then follow five appendices: the first records the apostolic processes conducted before the German emperor regarding the hierarchical candidates for churches existing in the said emperor's realm (pp. 377-382); the second is a table of dioceses and titular bishops who functioned as suffragans or auxiliary bishops or as vicegerents in the dioceses listed (pp. 383-385); the third is a table of the dioceses of the whole world arranged

geographically according to ecclesiastical provinces (pp. 386-389); the fourth is practically a name index of the dioceses in their vernacular form (pp. 390-394); the fifth, which concludes the volume, is a name index of the persons mentioned in the book.

This volume is based on additional source material, and so gives more detailed information on the many personalities registered. It furnishes a few corrections over Grotefend's table of the popes in his *Taschenbuch der Zeitrechnung des deutschen Mittelalters und der Neuzeit* (6th edition, Hanover, 1928): the date of Clement VIII's death is corrected from 5 March, 1605 to 3 March, 1605 (p. 3); the coronation date of Gregory XV is corrected from 12 February, 1621 to 14 February, 1621 (p. 15); and the coronation date of Alexander VII is corrected from 28 April, 1655 to 18 April, 1655 (p. 32). In the preface the editor gives a short appreciation of the newly utilized sources and an estimate of their historical value.

It is a volume for the specialist and for all libraries, its indispensable value being known to all who have used the previous volumes or the pioneer, but faulty, *Series Episcoporum* of Gams.

It might be added that the Reverend Winfrid Poelnitz, O.S.B. (Munich, Germany) is doing the same laborious work for the hierarchy prior to the year 1198, where Eubel began.

A completely revised edition of Eubel's first three volumes is also promised. When these two works are completed, we shall have a complete and authoritative reference work, supplanting Gams's work entirely.

This project, however, will demand a few more years of hard labor and devotion.

CHRIST AS ORGANIZER OF THE CHURCH. By Most Rev. John J. Swint, D.D., LL.D. Milwaukee, Wis.: Bruce Publishing Co. Pp. vi+113.

Under this title the Bishop of Wheeling presents a series of sermons on religious unbelief, the divinity of Christ and His Church, the Catholic teaching on the Bible, the Pope and his infallibility, whether one religion is as good as another, and on the growth of the Church. The concluding sermon, as a sort of summary, bears the title, "Why I am a Catholic". The discourses are intended primarily for non-Catholics, and reflect many years of experience of the author as a diocesan missionary. Throughout, the aim has been to show that Christ Himself was an organizer as well as a teacher. It is Bishop Swint's conviction that Protestants today hold that Christ claimed only to be a teacher, that He left to man the questions of organization. The true view, showing that teacher and organizer cannot be separated, is here established.

The author insists of course, that there is nothing new in subject matter in these essays. Nevertheless the simplicity of expression and illustration, the reasonableness, the common sense appeal with which the fundamental doctrine is presented should give this little work a high place in apologetical literature. Because of its brief compass, which, however succeeds in conveying all the essentials, it should appeal to the ordinary man who might be frightened by a large tome. To one who has had experience in dealing with the type of audience to which Bishop Swint addresses himself, it is obvious that his words have been carefully weighed and revised in the light of much labor in the field.

WHY GOD CREATED THE WORLD. By Rev. Johann Stufler, S.J. Translated by Rev. Edmund Sutcliffe, S.J. Birmingham, England: Stanbrook Abbey Press. Pp. v+71.

Of no little complexity, and difficult to answer satisfactorily, is the fundamental question why God created. This difficulty, declares Father Stufler, has been caused in great measure by the undue emphasis that, from the time of Lessius, has been laid on the idea of the external glory of God. St. Thomas and the older scholastics, he contends, did not have this concept, and the purpose of his thesis is to present the scholastic teaching on this important subject.

His argument is summed up as follows: the Omnipotent cannot be moved to act by desire, as desire is of things not possessed, and God cannot be moved to act by anything finite or anything that is not of Himself, otherwise He would not be the one absolutely independent Being, who exists of Himself alone. To act from desire is peculiar to creatures. God can act only out of love of His own infinite perfection. Yet in God's creative activity there is nothing of self-seeking. God can gain no advantage of any kind or sort from creatures. Why then did God create? His object was not to attain anything or to gain anything, but to communicate His perfection to creatures according to the measure of their capacity. Father Stufler devotes one chapter to showing the harmony between the teaching of St. Thomas and the definition of the Vatican Council, and a second to how far the teaching of the Angelic Doctor differs both from the false conception propounded by Hermas and Günther, which was condemned by the Vatican Council, and also that commonly to be found in the more recent theologians. The doctrine of Suarez and the view of Lessius are likewise noticed.

This exposition of St. Thomas' teaching is a translation of an article that appeared in 1917, in *Zeitschrift für Katholische Theologie*. Father Sutcliffe has done a good job of translating. A great deal of material has been packed into seventy-one pages, and parish priests will find this little volume a valuable addition to their libraries.

FRANCISCAN HISTORY OF NORTH AMERICA. Report of the Eighteenth Annual Meeting of the Franciscan Educational Conference. Capuchin College, Brookland, Washington, D. C.

From 2-4 August, 1936, the historians of the three Franciscan families of the United States and Canada met in historic Santa Barbara, California, and there in the very heart of Franciscanism in this country discussed the twelve papers that make up this scholarly volume. In the first paper: " Franciscan Historians of North America," the Rev. John M. Lenhart, O.M.Cap., reviews the works of an amazing number of friars who have furnished substantial historical data on North America. Some of the contributions especially of the old friar cartographers are outstanding. Thus Friar John a Stobnicza, Observant, was the first to place North America on the map. In 1512 he published his *Introductio in Ptolemaei Cosmographiam* with a map showing the earliest attempt to represent on a plane a sphere truncated at the poles and discarding the erroneous notion of connecting America with Asia by means of a western ocean. While the map is not flawless, still in connecting North America with Central and South America as one continuous continent it deserves great credit for avoiding the current error that North America was an isolated island. The bibliography which Father Lenhart treats is enormous and indispensable for adequate histories of Florida, New Mexico, Arizona, Texas, California, Louisiana, Canada and other parts of the New World.

In " The Franciscans in New Spain," Friar Joseph Thompson, O.F.M., gives a graphic picture of Franciscan missionary work in Mexico, in the conversion of which romantic country the famous Franciscan " Twelve Apostles " played the major part. Here and there the author takes issue with Bancroft for anti-Catholic interpretation of Mexican history. The Rev. Bonaventure Oblasser, O.F.M., writes the third paper entitled, " The Franciscans in the Spanish Southwest ". With twenty-seven years of personal experience in the Indian Missions of Arizona, this friar rates as one of the best authorities on his subject. In his entertaining company we are led along the intricate path of Fray Marcos de Niza, the first white man to enter Arizona, which country he called *El Reino de San Francisco*—The Kingdom of St. Francis. The writer also gives a succinct account of the pioneer work of the Franciscans in *Pimeria Alta* or Arizona, New Mexico, Texas, and California.

Leaving the Southwest we are transferred to the Southeast in company of the Rev. Diomede Pohlkamp, O.F.M., who gives an interesting survey of the Franciscan Missions in Florida, Georgia and Carolina. It is interesting to note the convincing reasons to prove that Friar John Suarez (also Juarez and Xuarez) had been appointed the first

bishop of Florida but had died before his consecration. Surprising, too, is the fact that the present "St. Francis Barracks" of St. Augustine, Florida, formerly a Franciscan friary, is perhaps the only religious structure ever taken over and used continuously by the United States for military purposes.

The next three papers relate the pioneer work of the friars in New France. "New France, I: The Friars Minor in French and British North America", by the Rev. Hugolin Lemay, O.F.M., is a splendid bibliographical survey and summary history of the Recollects in Canada up to 1890. "New France, II: History of the Capuchins in Canada," by the Rev. Alexis de Barbezieux, O.M.Cap., describes the foundation and development of the Capuchin Mission of Canada. "New France, III: The Capuchins of Lower Louisiana," by the Rev. Claude Vogel, O.M.Cap., deals with the vicissitudes of his brethren in those extensive parts. After treating the pioneer work of the French and Spanish Capuchin Franciscans from 1722-1800, the writer devotes a third section to the famous Spanish Capuchin, Father Antonio de Sedella, Vicar General, Ecclesiastical Judge, Commissary of the Holy Office of Inquisition, and Pastor of the Cathedral of New Orleans for more than forty years. This friar had a story career. With no claim to finality the writer has adduced substantial reason for a kindlier judgment of a famous character.

The part played by the sons of St. Francis in the English Colonies is detailed by the Rev. Oliver Murray, O.F.M. From the settling of the Colonies and throughout the period of the Revolutionary War till the establishment of the many Franciscan Provinces, individual friars, notably of the Observant and Capuchin group, were active in the various States of the Colonies. Worthy of particular mention are Michael Egan, Observant and first Bishop of Philadelphia, and Charles Whelan, Capuchin Franciscan and builder of old St. Peter's on Barclay Street, New York City. Several of these free lances allied themselves with the rebellious trustees of New York and Philadelphia and, as the paper indicates, made interesting but unedifying history. "The Present Provinces of the Three Franciscan Families," by the Rev. Theodore Roemer, O.M.Cap., is quite logically the next paper. It gives a fine summary of the facts that led to the establishment of the various Franciscan, Conventual and Capuchin Provinces and Commissariats of North America. Tables illustrative of the accompanying maps are added. The universality of the Franciscan apostolate is clearly evidenced from the varied activities sponsored by the friars.

Undoubtedly, the most surprising information is furnished in the paper, "The Franciscan Martyrs of North America," by the Rev. Marion Habig, O.F.M. Insisting rigidly on the three dogmatic requirements of martyrdom, the author finds historic certainty for 115

Franciscan martyrs in North America, 69 of whom belong to ten States of the Union, 36 to Mexico, 8 to Central America, and 2 to Canada. In practically every State where the sons of St. Francis worked they watered the soil with their blood. Indeed, the Protomartyr of the United States is the Franciscan Juan de Padilla, martyred in Texas in 1542. Informative is the account of the latest Franciscan martyrs, Father Junipero de la Vega, Brother Humilde Martinez and Father José Perez, martyred in 1928 by the agents of the anti-Catholic Government of Mexico. The latter, Father José Perez, O.F.M., made his priestly studies in the Franciscan Seminary of Old Mission, Santa Barbara. The article is complete and critical and furnished with explanatory tables and a map.

A paper that involved much tedious research is that entitled "Statistical Survey of the II and III Orders of St. Francis in North America," by the Rev. Mark Nolan, O.M.C. It is impressive to see the long list of Brotherhoods and Sisterhoods that follow either the Second or Third Rule of the *Poverello*. Probably it is not too daring to say that St. Francis has inspired the foundation of more religious communities than any other of the great Founders.

The last paper in this symposium is "The Franciscan Historian and History Writing," by the Rev. Maynard Geiger, O.F.M. It is an earnest plea to the friars of the three families to keep faithful records and to gather historical data for their future historians. Well does the writer quote Peter Manero, a former Minister General, who says: "*Religio Minorum . . . nescit scribere quae fecit.*" Anyone who reads *Franciscan History of North America* will realize the truth of these words, for here for the first time the sons of St. Francis record the glories of their Order in America. Though of a scientific character, the book affords easy and interesting reading. The volume should appeal to Americans generally, and historians, when compiling texts for schools and colleges, should give due consideration to the heroic part played by the Brown Robes in the making of America.

Book Notes

Are we not seeking always for interesting and artistic expression of Catholic truth? Are we not desiring modes of presenting our Catholic doctrines that shall differ sharply from the moss-encrusted textbook style? Well, it appears that the Rev. Aloysius Ambruzzi, S.J., of Mangalore, India, has rewarded our efforts for the present. Perhaps he has also inaugurated a new era for the teachers of Religion in our colleges.

Father Ambruzzi was aware of the difficulties that necessarily beset anyone attempting to write a textbook of Religion for university students. More than that, he witnessed the dreariness and unsatisfactory results attendant upon college classes in Religion. (Can it be that India is unacquainted with Dr. Cooper's *Religion Outlines for Colleges?*) After carefully reading the works of Cardinal Newman, Fr. Ambruzzi saw that one could compile from them an anthology of passages covering the topics that are usually discussed in books of Apologetics and Christian Doctrine.

As a result we have *The Newman Book of Religion.* (The Newman Book Shop, Westminster, Maryland. 1936. Pp. xi + 199). This book may be called the catechism glorified. It is the fine gold of Newman's religious teachings arranged for ready handling. This presentation will make Catholic doctrine more appealing even to Catholics, more satisfying to college students, and more presentable to anyone who rightfully expects that writing on God and His things be something else beside a concatenation of creaking formulae.

Voltaire said: "If God did not exist it would be necessary to invent Him." The theatrical apotheosis lavishly bestowed on Lenin by the bureaucrats of Bolshevism, only shows how deeply they feel that the idea of God may not be removed, without putting a power, no matter how unsubstantial, in His place. The older people, too disillusioned to be satisfied with a corpse's divinity, adore God and venerate icons in their cellars.

As atheism becomes more openly militant, and continues to be diffused by intellectual methods, it is necessary that Catholics be provided with effective means of rebuttal.

The alert Catholic will find the arguments he needs in a little book of Thomistic philosophy recently published by Fr. R. Garrigou-Lagrange (*Les Perfections Divines.* Paris, G. Beauchesne et Fils; pp. 361.) This work is an extract from the author's *Dieu, son Existence et sa Nature.* The volume is shorn of the more difficult metaphysical portions of the larger work; as a slight glance at the proofs of God's existence and the treatment of God's knowledge of future free actions, will reveal. Sufficient speculative philosophy is retained to provide the educated layman with an answer to the more serious objections of modern atheists.

In his book *Das Menschliche in der Kirche Christi,* Dr. Paul Simon outlines in twelve relatively short but comprehensive chapters various human elements associated with the Church of Christ, which have repeatedly been made the occasion for umbrage among students of the history of her divine mission. As the author intimates in his introduction, no attempt has been made at exhaustiveness of treatment. The factors and topics for consideration are so well chosen however, that every attentive reader may draw therefrom an understanding and appreciation sufficiently fundamental in their grasp to enable him basically to reconcile all the historical manifestations of human weaknesses in the Church with the essentially divine character of her constitution, mission, history and accomplishments. A book such as this, written in frank and sympathetic acknowledgment of the difficulties reviewed, constitutes a worthwhile addition to the growing list of welcome apologetical literature (Herder and Co., Freiburg im Breisgau, 1936, pp. 200).

A German translation and adaptation of Millet's well known *Jésus vivant dans le prêtre* has been prepared by Joseph Staudinger, S.J. (*Jesus und sein Priester,* Herder and Co., Freiburg im Breisgau, 1936, pp. viii and 296). This new edition departs in some minor details

from the arrangement presented in the original French work and in the English translation made in 1901 under the title of *Jesus Living in the Priest* by the Rt. Rev. Thomas S. Byrne, D.D., Bishop of Nashville (B. Herder Book Company). This departure seems due to the translator's insistence upon a more uniform coordination of the material as well as his effort to stress the more recent developments of clerical organization as manifested, for example, in the *Unio Apostolica Cleri.*

The book is eminently an inspirational treatise which serves to further and enhance the high ideals of priestly activity on the pastoral mission. Penetrating in its reflections, rich in its thoughts and truly searching out the proper motivation in pastoral ministrations, the successive chapters of this work unfold the fulness of the priestly-pastoral ideal for the shepherding of Christ's flock. The active manifestation of this ideal in the life of the priest is not to be hoped for until in the consciousness of his dignity as *alter Christus* he has been deeply grounded in the practises of humility, obedience, spiritual recollection, mortification, prayer, study and cheerful service for others. Then only can there be a genuine willingness to spend and to be spent for Christ in the service of others. Especially heartening is the ultimate assurance of triumph, which accompanies all pastoral activities motivated in this spirit.

In the reading of this book one notes with satisfaction how the loftiest ideals are made attractive through a simplicity of language and a directness of address. These tend to render the pertinent issues a matter of personal concern and solicitude for the meditative reader. The book is particularly helpful in providing appropriate reading and stimulating reflections during the days of a spiritual retreat.

Dr. Franz Michel Willam's *Das Leben Marias, der Mutter Jesu* (Herder and Co., Freiburg im Breisgau, 1936, pp. x and 387) is a fitting sequel to his earlier and universally known *Das Leben Jesu im Lande und Volke Israel* (Herder and Co., Freiburg im Breisgau, 1932). The latter work has been translated into at least ten foreign languages, among them Japanese and Chinese. The English version, *The Life of Jesus Christ in the Land of Israel and among its People,* was edited by the Rev. Newton Thompson, S.T.D. (B. Herder Book Company, St. Louis, Mo., 1936, pp. xi and 488).

A particular merit of Dr. Willam's book on the life of Jesus Christ is his successful treatment of the habits, customs and traditions of the people of Israel, which not only frames a distinctive background but also constitutes an exact perspective for a profounder appreciation of the Master's work and teaching among His people. The same holds true in his present work *Das Leben Marias, der Mutter Jesu.* One learns of the esteem in which vows were held by the people of Israel before being told of the vow of virginity in the life of Mary. One discovers the yearning expectation of the Chosen People for their promised Savior before reading of the inner longings which stirred in the bosom of her who was predestined to become the Savior's mother. One gains knowledge of the institution of espousals among the tribes of Israel before reflecting upon the betrothal of Joseph and Mary. A similar preparatory study ushers in all the other important events of Mary's life for their more intensive appreciation and comprehensive understanding.

The reliable written sources which can be consulted for knowledge about the life of the Mother of God are found in the Gospels. It is to these that the author confines his attention, and thus succeeds in presenting a highly objective record, free from the vagaries and uncertainties which but too often attach to books dealing with the life and work of the Blessed Mother. The present volume's close adherence to and full utilization of the Scriptural texts single it out as an outstanding work on a topic dear to every Catholic heart.

Poor-relief in the Sixteenth Century, written under the late Doctor Patrick J. Healy of the Catholic University of America, by the Reverend Carl R. Steinbicker as a dissertation for the doctorate in theology, has just appeared.

This dissertation is particularly timely in view of the current interest in poor-relief. It is a comparative study of the secular and the ecclesiastical systems of relief in the sixteenth century, and deals also with the reforms instituted in the ecclesiastical system during that century. The general conclusion is that the eccles-

iastical, religion-dominated relief was more effective in relieving poverty and rehabilitating the poor in the sixteenth, the first century of the modern era, than purely secular poor-relief.

In outline, the subject is treated as follows: in the first part, the general condition of poor-relief and the agencies for relief in England, Germany, France, Italy and Spain from 1500 to 1546 is considered; in the second part, the Catholic reform in the Netherlands is studied; in the third part, the rise of secularized poor-relief and its causes in Protestant Germany and England, are considered; and in the fourth part, the Catholic Conciliar reform in the field of poor-relief, is set forth, with a fairly accurate estimate of its success.

A rather complete bibliography accompanies the study, as well as several very interesting appendices. A complete copy of the famous Poor-Ordinance of Charles V (1531), a complete copy of the Elizabethan Poor Law of 1599, (which has been the basis of English Poor Laws ever since) and the Poor-relief Reform Decree of the Council of Vienne (1311), which was renewed by the Council of Trent (1545-1563), are appended.

Priests who have the care of young men and women attending secular high schools and colleges will welcome *The Questions of Youth* by Rev. Joseph G. Kempf, Ph.D. (Milwaukee, The Bruce Publishing Company. Pp. x-179).

The volume is essentially a book of notes for the teacher of religion. Only in exceptional cases can it be handed to the student for private reading. It is however "chockful" of stimulating and helpful headings that will make the difficult task of instructing the adolescent somewhat easier. Some will wish that the chapter "Questions on Marriage" had been more fully developed and that the problem of evil had been discussed at greater length and somewhat more specifically. Considering the size of the book, however, Dr. Kempf has done a splendid job.

We class this book as a "must" for those who have the care of young people in schools or clubs.

One of the more difficult and distressing duties of the parish priest is the comforting and consoling of heartbroken parents at the death or funeral of a little child. Time is, of course, the great healer, but the priest must anticipate time, and he must try to make the grief-stricken parents look up to heaven.

In his little book *My Child Lives* (New York, Benziger Bros. xix-175) Father Alphonse Memmesheimer has gathered together a series of talks or rather meditations that merit Bishop Muench's writing in the Foreword, "He has skilfully woven together the strands of natural and supernatural consolations to bring a word of hope and comfort to heartbroken parents who would remain inconsolable because of the untimely death of a beloved child. He has performed a difficult task well."

Recently ordained priests will find the book invaluable; older priests, with years of service behind them and able to count many such experiences in their priestly life, will also find it well worth while.

Books Received

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